

**AROUND THE ROMAN WORLD IN 180 DAYS**

by

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## SUMMARY

The dissertation is intended to show whether it is possible for a Roman traveller to make a journey around the Roman world in the year C.E. 210, within 180 days, in a manner similar to that of Phileas Fogg, a character in Jules Verne's novel *Around the World in Eighty Days* (1874). The Roman's 180-day adventure to complete the journey within the set time incorporates logistics and itinerary on ancient roads, canals and sea voyages, and quotes Horace, Juvenal, Pausanias, Ovid and Strabo.

Verne linked the past, an ancient two thousand year old water system in Aden – with his traveller who also visited the site. The Roman traveller will link the past with the present, viewing ancient building and engineering works such as the Lyonnais aqueducts, and the Greek use of curvature in design when building the Parthenon. Parts of such construction remain *in situ* for the present-day traveller to view.

**Key terms:**

Roman travel in C.E. 210; Ancient roads; Ancient sea voyages; Historic buildings; Ancient engineering sites; Lyonnais aqueducts; Greek Parthenon curvature design; Via Appia; Horace; Jules Verne.

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The days and months shown are taken from a present-day calendar and not of the year 210 C.E.

5 Jul - Leave Rome for Ostia .....	[1.1]
6 Jul - Ostia – then sail to Marseille.....	[1.2]
9 Jul - Arrive Marseille	
10 Jul - Leave Marseille.....	[1.3]
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19 Jul -Arrive Vienna .....	[1.6]
20 Jul – Night at Col. Lugdunum.....	[1.7]
21 Jul – Night Mediolanum	
22 Jul – Night at Rodumna.....	[1.8]
23 Jul - Stay Aquae Bormonis	
24 Jul - Stay Noviodunum	
25 Jul – Night at Intaranum	
26 Jul – Night at Autessiodurum	
27 Jul – Night at Agedincum	
28 Jul – Sequana river to Lutetia.....	[1.9]
29 Jul – Augustomagnus.....	[1.10]
30 Jul – Samarobriva/Ambriaorum	
31 Jul – Pontes	
1 Aug– Gesoriacum/Bononia.....	[1.11]
2 Aug – Sail for Londinium.....	[1.12]
3 Aug – Londinum + half-way stop en route to Noviomagus .....	[1.13]
4 Aug - Noviomagus (arrive and leave same say) to Burdigala	
11 Aug - Burdigala.....	[1.14]
13 Aug – Aginnum (by river or road)	



15 Aug – Tolosa	
17 Aug – Col. Iulia Carcasson	
18 Aug – Col. Narbo Martius (arrive and leave for Tarraco same day).....	[1.15]
20 Aug – Tarraco (arrive evening then sail to Tipasa).....	[1.16]
22 Aug – Tipasa .....	[2.2]
26 Aug – Carthago .....	[2.3]
30 Aug – Lepcis Magna.....	[2.4]
5 Sept – Cyrene.....	[2.5]
7 Sept – Alexandria.....	[2.6]
10 Sept – Tyrus.....	[2.7]
11 Sept – Byblos.....	[2.8]
12 Sept – Laodicea.....	[2.9]
13 Sept – Cyprus.....	[2.10]
14 Sept - Myra.....	[2.11]
15 Sept – Rhodes .....	[2.12]
16 Sept – Ephesus.....	[3.2]
26 Sept – Trapezus.....	[3.3]
1 Oct* – Tomis.....	[3.4]
Sounion.....	[3.5]
Corinth.....	[3.6]
Sicily.....	[3.7]
Via Appia** .....	[3.8]
31 Dec - Rome.....	[3.9]

\*Ovid took, from beginning of December, three months to travel from Rome to Tomis (Section 3.4). This journey will take the equivalent time –October to December. Ovid’s journey beginning Rome to Tomis, this journey will take the opposite direction of Tomis and end in Rome.

\*\* Horace (Section 3.8) travelled from Rome to Brindisi. This journey will take the opposite direction along the Via Appia, that is to say Brindisi to Rome.

## **PREFACE**

Jules Verne chose London as the starting point for his story *Around the World in Eighty Days*, and so a brief visit to London will be included, as will Paris (Lutetia) where his story records ‘Arrived Paris, Thursday 3 October, 7.20 a.m’. The starting point for the Roman traveller going around the Roman World will be in Rome at the Arch of Septimius Severus.

Sites which are chosen for visiting will be those which a Roman traveller could have visited and where parts of the buildings still remain standing *in situ* until this present day. The present-day traveller should be able to see part of the same construction as the ancient traveller and artefacts in a museum will not be mentioned unless the museum stands on or close to the site. To avoid any confusion between a Roman travelling in ancient times and the ‘Roman traveller on his 180-day journey’, the latter (similar to the fictitious character Philias Fogg), will at times be called the eponymous ‘Foggius’.

Places visited on the journey are taken from the *Barrington Atlas of the Greek and Roman World* (Barr.) and the page number showing how to find for example, the city Lutetia followed by the reference points: [Barr.11.C4]. Countries or places not necessarily requiring reference to the Latin place names in the Barrington Atlas, will be referred to in their present-day names.

The limited space in this dissertation will only allow time to discuss, in brief detail, any monuments or buildings which are chosen during the journey. The places visited will relate to cultural and national heritage such as monuments, architectural works and the works of man in construction and building. Not every town or city will have its ancient buildings chosen, and

a random selection will be picked because of their differences, where possible, such as an aqueduct, theatre or road.

The journey will not include every province in the Roman world, but reflects a possible route undertaken by a Roman traveller in that time, to tour some of the key Roman provinces, (north, south, east and west of Rome) - just as Jules Verne's *Around the World in Eighty Days* did not include every country on its circular journey around the world beginning and ending in London.

The journey will not cover all the possible resting stops, or meals eaten, or detailed descriptions of transportation. For example, when reaching Ostia, the traveller will go to the dock and find a vessel to board to Massilia (Marseilles) but the exact type of vessel and its detailing of sails will not be the focus – the focus is on completing the travel within a set number of days.

## INTRODUCTION

The title ‘Around the Roman World in 180 Days’ is derived from Jules Verne’s novel *Around the World in Eighty Days* (1872) in which the main character, Philius Fogg, being a man of reasonable wealth, takes on a challenge made between a group of friends, who are convinced that he could not circle the world in eighty days. Taking on the challenge, Fogg begins his return journey from London, using whatever means of transport is available, in order to complete the journey and win the wager.

The purpose of this dissertation is to show that a Roman man, of reasonable means, may have been able to make a continuous 180-day journey around the Roman world in 210 C.E. This period was chosen because the Roman empire was at its largest and in a relative state of peacetime. Roman travel was at a far slower pace than that of Verne’s Philius Fogg, and with no time-tables or steam trains. Therefore, a continuous journey of 80 days (which was the time taken in Jules Verne’s novel) would have been extremely difficult to achieve within that time-scale in Roman times. To compensate, and to keep as close as possible to the original Verne’s title (using the number ‘eighty’), a further one hundred days have been added to the journey (making it 180-days) which will begin and end in Rome. Even within this Roman time-scale there is the possibility that the Roman traveller may have difficulty in completing a continuous journey challenge within the allotted time.

Philius Fogg had a manservant, Passepartout, who was more observant than his employer, and more curious about the places where they stopped en route, than his employer. He noted Aden’s fortifications and ‘the magnificent water tanks, that British engineers are still working on, two thousand years after the engineers of King Solomon’ (i.e. the At-Tawila water cisterns dating to the first century C.E.), according to Verne.

The main emphasis of this work will be placed on the logistics of such a journey and at the same time follow Jules Verne’s interest in construction

and engineering – to show what some of the engineers, architects and craftsman had been able to achieve by the year 210 C.E. which benefitted man, regardless of how small or large the structure is, or whether the structure has aesthetic appeal. However, some remains of the structure should be still in place for the present-day traveller to see the same as a Roman visiting the same site. These structures reflect significant architectural importance or craftsmen's ability in their time.

A Roman of high standing or having reasonable means would, according to custom at that time, have in his employ a manservant being either a freedman, secretary or a slave or even several slaves, when setting out on a journey, to purchase supplies and make travel arrangements and prepare food en route.<sup>1</sup>

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<sup>1</sup> Casson, 1994, 66: '...he brought his own food... had his servants wait their turn to cook it in the ship's galley.' 153-4: '... voyagers went aboard with their own servants to take care of their personal needs and with supplies of food and wine....'

## 1 CHAPTER 1 – Italy, France, Britain, Spain, & North Africa.

### 1.1 ROMA – (Rome) [Barr.44.D2]

The Roman traveller (c 210 C.E.), during the reign of the emperor Septimius Severus (193-212 C.E.), begins the 180-day travel on the 5<sup>th</sup> July which will allow for the journey to be completed by the year end. The traveller will also experience the favourable and not so favourable seasons for land and sea travel. The start of the journey is in Roma, standing in front of the Arch of Septimius Severus (*Arcus Septimii Severi*) which was erected in 203 C.E. to commemorate the victory over the Parthians in Mesopotamia. **(Fig.1)** The Arch (23.27 m x 11.2 m) is situated in the Forum. To the left and right of the central arch are two smaller arches. Above the two smaller arches on either side are reliefs showing the preparations for war, battle scenes and the liberation of Nisibis in 195 C.E. There are panels above each of the smaller arches (four panels) showing scenes of the Severus' campaign against the Parthians. Two of the panels show the scenes in Mesopotamia (Iraq), with the attack on Seleucia on the Tigris river, and the siege of Ctesiphon. In front of the arches are detached fluted columns, 8.75 m high, resting on plinths which are carved with figures of captured prisoners who are chained.

The Arch, which was decreed by the Senate, was also dedicated to his two sons, Caracalla and Geta. Along the top of the Arch bears an inscription 'To the Emperor Septimius Severus...and Emperor Marcus Aurelius (Caracalla)... Highest and Strongest Princes...for having restored the State and enlarged the Empire of the Roman people...' The name of Geta was removed after Caracalla had him murdered, and only rivet-holes remain where the bronze lettering would have appeared.<sup>2</sup>

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<sup>2</sup> Coin depictions have shown that statues were placed on top of the Arch with six horses positioned in various forms of movement from left to right facing the viewer. Placed in the centre was a chariot with Severus and his two sons.



**Fig 1. Arch of Septimius Severus, Rome**

*Taken from G.Duby & J-L Duby, Sculpture from Antiquity to Present day*

From the centre of Roma, the traveller begins his journey down the Tiberis (Tiber) river in order to make his way to the mooring places there, and go by river to the coast at Ostia. The Roman traveller may have used a litter<sup>3</sup> (*lectica*) or a sedan chair (*cella*)<sup>4</sup> to reach the river. No private wheeled traffic was permitted in the streets of Roma for ten hours after dawn which means that the Roman traveller of reasonable means would use the same manner of travel as the tycoon mentioned by Juvenal:

‘...If a business appointment summons the tycoon, *he* gets there fast, by litter, tacking above the crowd. There’s plenty of room inside; he can read, or take notes, or snooze as he jogs along – those drawn blinds are most soporific.’

<sup>3</sup> Between six to eight slaves carried a litter on their shoulders.

<sup>4</sup> Carried by two porters, which could be curtained off and with/without comfortable seating.

Juvenal continues his description about the difficulties of walking along in the street, when there is no access to wheeled traffic: ‘...poles poke into me; one lout swings a crossbeam down on my skull, another scores with a barrel. My legs are mud-encrusted...’<sup>5</sup>

The orientation of the city of Roma was available from the Marble Plan of the city<sup>6</sup> which depicted every building and monument. On reaching the Tiber river, sailing and rowing craft would be used to reach the Port of Ostia. A variety of sailing craft moved goods up the Tiber, the journey being approximately thirteen miles. Some were small sailing vessels, such as the *caudicaria* and the *linter* or wherries.<sup>7</sup> Propertius allows a glimpse of the scene at the side of the Tiber: ‘Though you lounge luxuriously by the waves of [the] Tiber...gazing, now at swift lights running past, now at slow barges hauled by ropes.’<sup>8</sup> The constant building improvements in Rome, as well as luxury items for food and entertainment brought the river into constant use.

The Roman traveller of reasonable wealth would take a small sailing boat from Rome and travel down the Tiber river to Ostia, arriving there later in the day on the 5<sup>th</sup> July.

## 1.2 OSTIA – [Barr.44.D2]

On arrival at Ostia the Roman traveller would need to find his way to the Forum and seek out the shipping agents who had ships regularly

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<sup>5</sup> Juvenal, *Satire* 3,238-243.

The Senate regulated the traffic – official vehicles were allowed through the streets during the day. Suetonius, *Claudius*: ‘He provided by an edict that travellers should not pass through towns in Italy except by foot, or in a chair or litter.’

<sup>6</sup> Known as the Severan Marble Plan and Forma Urbis Romae – see <http://formaurbis.stanford.edu/doc/FURmap.html> - the marble slabs measured 18 x 10 meters and the plan was placed in the Templum Pacis in Rome. Now only scattered fragments are being retrieved from numerous sites where the marble has previously been re-used.

<sup>7</sup> Casson, 1995, 369.

<sup>8</sup> Strabo, (5.5.5) writes of marble and timber being moved up and down the Tiber for construction use in Rome.  
Propertius, 1.14.



going to the port of Massilia. He would find out the next sailing time and then contact the ship's master (*magister navis*), to make bookings for the passage to France.<sup>9</sup> (Map 1)



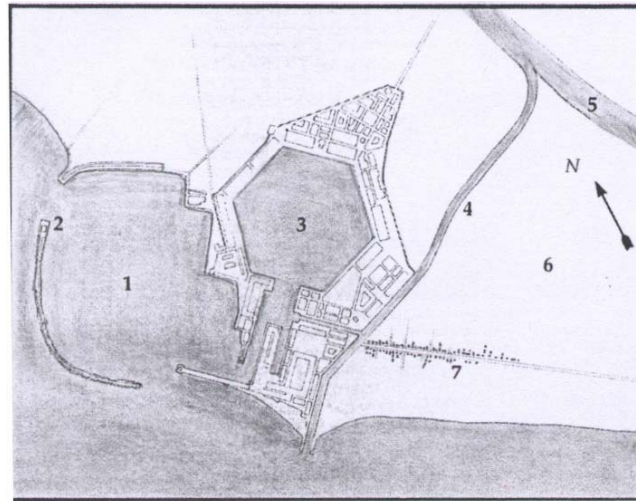
**Map 1. Showing Rome, France, Britain, Spain and North Africa**

*R.A. Talbert, Atlas of Classical History*

The natural harbour town of Ostia, until the time of Claudius, did not have access for larger ships, and to unload their goods the larger ships transferred their supplies onto barges or smaller ships. Claudius

<sup>9</sup> Casson, 1994, 153-154. As a man of wealth he may be lucky to obtain a cabin, otherwise there would be deck space with a provisional shelter put up each night by the servant. The servant also goes down to the kitchen to prepare food for himself and his master. Food, wine, bedding, utensils would also need to be purchased prior to the voyage.

undertook to build a harbour and provide docking facilities, and in 42 C.E. the Claudian Harbour was in good use, until the harbour showed its vulnerability when a violent storm struck in 62 C.E. and around two hundred vessels were wrecked. The remains of the travertine columns of this harbour construction can still be found on land owned by the Torlonia family.



**Fig 2. Port of Trajan**

1. Port of Claudius (42-64 C.E.)
2. Lighthouse
3. Port of Trajan (100-112 C.E.)
4. Canal
5. Tiber river course

*Taken from Marcello Bertinetti/Archivio White Star*

Trajan (106-113 C.E) improved the Claudius' Harbour by adjoining a hexagonal basin harbour.(Fig.2) This Trajan basin (357.77 m x diagonally 715.54 m), being five meters deep, also had a quayside with a strong wall which separated the quay from the *horrea*, warehouses, some of these being multi-storeyed, which were positioned six metres behind the quay wall. Going out of the harbour towards the sea, were two curve-shaped moles and, positioned in the water between them, an artificial island which supported a lighthouse. Storage buildings continued to be built around the Trajan harbour until the time of Severus. Juvenal describes a ship coming into the harbour:<sup>10</sup>

<sup>10</sup> Juvenal, *Satire*, 12.60-88.

At last the vessel entered the harbour of Ostia, passing the Tyrrhenian lighthouse, gliding between those massive piers that reach out to embrace the deep, ... a man-made breakwater that no natural harbour could equal. The captain nursed his ... vessel through to the inner basin, its waters so still that a rowboat could safely ride there.

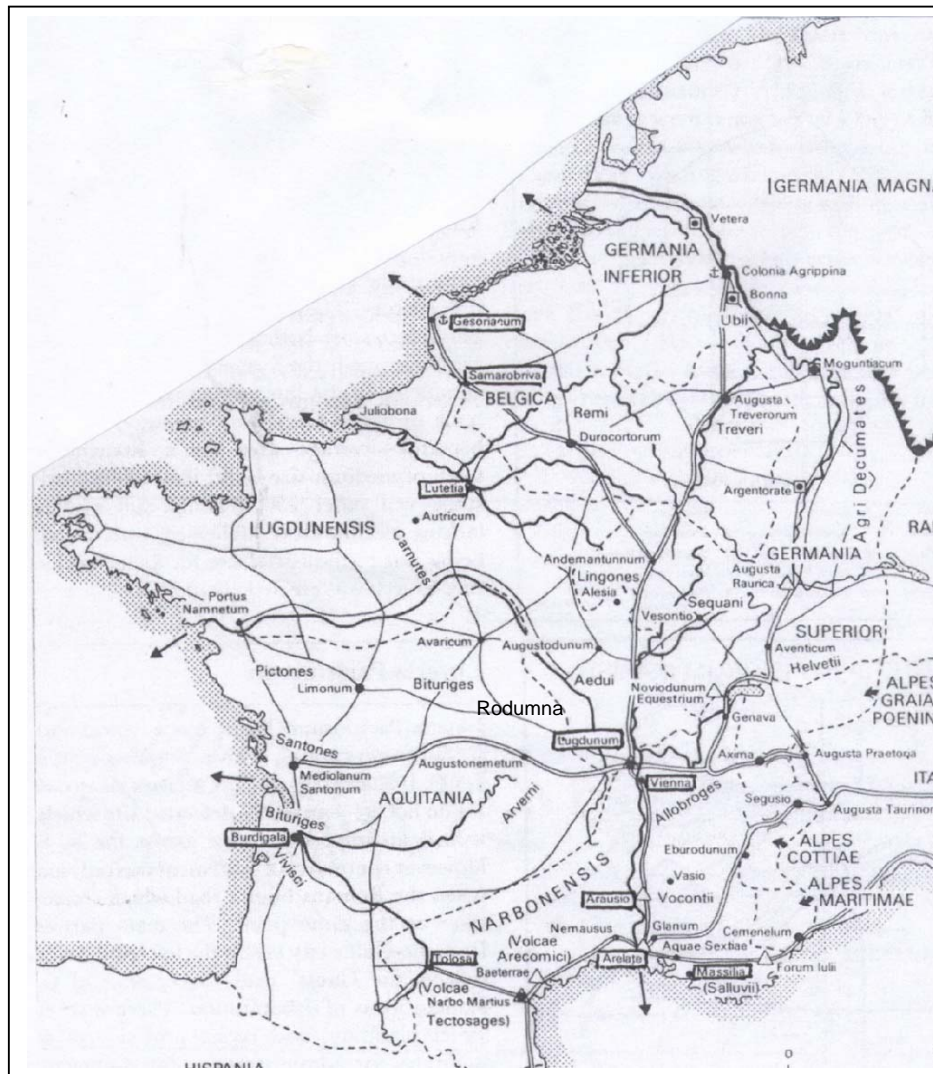
Leaving Ostia on the 6th July, Foggius, the Roman traveller, begins his journey by sea and, anticipating good weather, would expect to arrive at Massilia (Marseilles) on the 9<sup>th</sup> July. The emperor Claudius when he left Ostia (on his way to Britain) to travel by sea to Massilia, experienced severe north-westerly winds at sea, so he changed his mind about that route and made the decision to travel by land until he reached the Channel between France and Britain.<sup>11</sup> (**Map 2**)

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Leave Ostia on 6<sup>th</sup> July – arrive at Massilia (Marseilles) on 9<sup>th</sup> July.

<sup>11</sup> Suetonius: *The Twelve Caesars – Claudius*, 5.17;

Casson, 1995, 270: The favourable months for sailing are between May and September, and the outside limit is mid-November to mid-November.



**Map 2. Route showing some towns en route in France**

*R.A. Talbert, Atlas of Classical History*

### 1.3 MASSILIA (Marseilles) – [Barr.15.E3]

The position of the dockside at Massilia, where ancient the travellers and sailors stepped ashore, has become known in recent times through excavation revealing a little of its position being where the present-day Place Jules Verne and Place Vivaux stand. It is from Massilia that one of its Greek citizens, the adventurer Pytheas (310-306 B.C.E), sailed to

north-west France and Britain, calculating with some accuracy the latitude of the Massilia.<sup>12</sup>

Moving away from Massilia, Foggus could take the Via Aurelia, (one of the main artery roads which leads from Rome), and continue the journey west towards Arelate. Light passenger vehicles (which may include the light cart, the *zeugos*, the *carruca* or the *essedum*) could cover 25-35 miles daily on good roads<sup>13</sup> – this journey to Arelate covers approximately 60 miles so it would require a stopover part-way at Col. Aquae Sextiae, and Pisavia, before reaching Arelate itself on the 13<sup>th</sup> July.

The Peutinger Table, which was a Roman itinerary drawn up in the fourth century C.E. shows some stopping points with zigzags marked out on the road map. For a journey around the world in 210 C.E. it would not be possible to find where all the stopping places were positioned. A man of good-standing would have reciprocal guest-friends in places to be visited, wherever possible, and would stay with friends and acquaintances en route, some of whom would have country, or sea-side holiday homes.<sup>14</sup>

#### 1.4 ARELATE (Arles) - [Barr.15.D2]

Prior to its name being Arelate, it was named in the seventh century B.C.E. as Theline, a Phoenician town, and was recorded in the fourth

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<sup>12</sup> Strabo, 4.2.1. ‘...still Pytheas had the hardihood to tell all those falsehoods about Britain’ Casson, 1991: Pytheas had correctly described Britain as a triangle (3:6:8). It would seem that Strabo had difficulty in accepting Pytheas’ voyage - his comments were possibly made out of jealousy.

<sup>13</sup> Adams & Lawrence, 2001, *Travel Itineraries*.

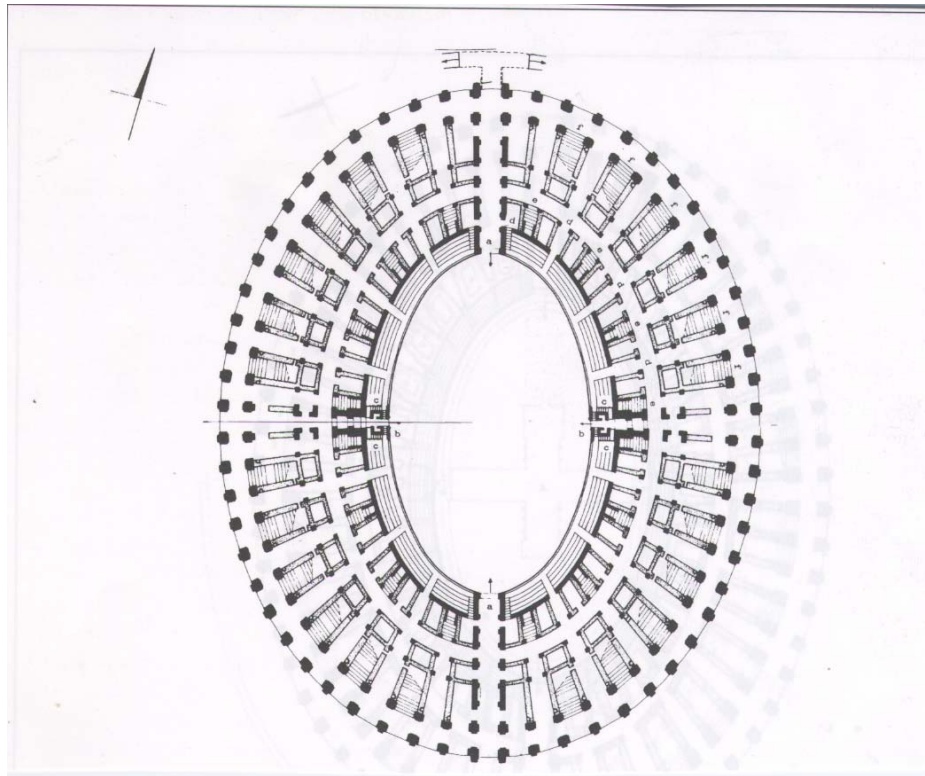
<sup>14</sup> *OCD, Inns, Restaurants*, 547. Staying at inns – in the cheapest places no food or linen was provided, and also places known for prostitution, lacked physical safety and had the added discomfort of bedbugs. Men of good standing when planning a journey would take advantage of the postal service, to would send epistles ahead of their intended stay with acquaintances and friends.

*OCD, Apuleius*, 88. Apuleius was a guest of Pontianus and married the latter’s mother, Aemilia Pudentilla. Apuleius was accused of being interested in using his wife’s money for his own benefit, but he defended himself (*Apologia*) and showed that he had acted honourably.



century as a Celtic-Ligurian town with the name Arelate.<sup>15</sup> In 102 B.C.E., Marius linked the town with the coast by cutting a canal, the *fossa Mariana*. One of Caesar's generals, Tiberius Claudius Nero, in 46 B.C.E. made Arelate a colony for the veterans of the Sixth Legion (*Colonia Iulia Paterna Sextenarum Arelate*), settling them on land taken from the Selyen tribe.

In the centre of the city of Arelate is an ellipse-shaped amphitheatre which was constructed possibly at the time of the Flavians, and is still in active use. The foundations were dug into a rocky outcrop where the ground was levelled to accommodate the overall dimensions of 136.13 m x 107.66 m for the amphitheatre itself, and further levelling to allow for entrance areas around the amphitheatre.<sup>16</sup>(Fig.3)



**Fig 3. Roman Amphitheatre, Arelate (Arles)**

*Taken from D.L. Bomgardner, Story of the Roman Amphitheatre*

<sup>15</sup> <http://www.beyond.fr/villages/arles.html>.

<sup>16</sup> Under the protection of UNESCO World Heritage.

In the arena there is evidence of timber flooring two metres above the rock surface. Beneath the amphitheatre allowance would be made in the design for underground drainage from the arena and the corridors and passageways. The seating was raised in tiers from the level of the arena, with chairs of the senators receiving two prime positions in the front at mid-centre point, with the western entrance being for main dignitaries. The next highest class of people sat in the *maenianum primum* and rising tiers to accommodate the middle and military class, *maenianum secundinum*, then a *maenianum summum* and a standing class, with the amphitheatre able to hold around 21,000 people. The seating arrangement is designed into a pattern with interspersed passages and divisions of corridors.

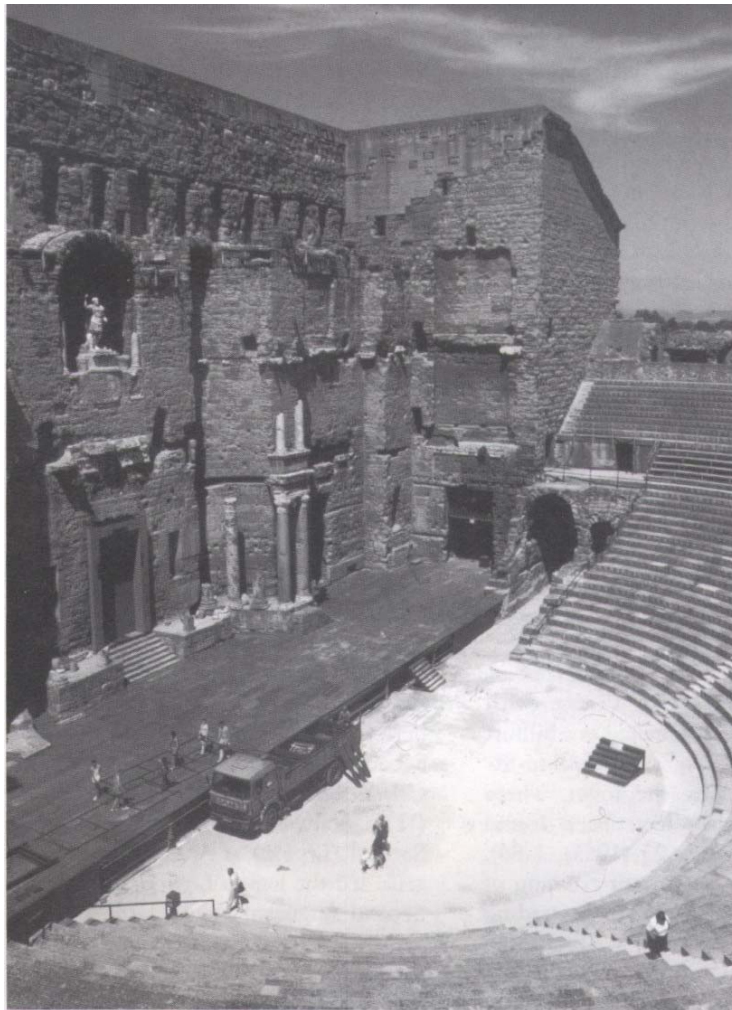
The façade shows two storeys, each with sixty external stone arcades at ground level. Between each pier of the arches (the abutments) are projecting pillars of stone. The ceiling is not supported by vaulting between the corridor of corresponding arches and piers, but in place are concrete slabs, where the concrete slabs are not shaped, stones are used. On the façade there are decorative Corinthian half-pillars positioned into the stone piers between each first floor arch. Stairs lead up to the attic story, but nothing remains of this floor. To add to the strength of the foundation, the ground floor is covered with 4.45 m stone slabs.

### **1.5 COL.ARAUSIO (Orange) – [Barr.15.D1]**

The journey from Arelate to Arausio, which lies approximately four miles inland from the Rhodannus river, could be ridden in a day on horses - being approximately 36 miles by road. Foggius could travel by road on the 15<sup>th</sup> July to Arausio.

Arausio was a Cavares hillfort and around 35 C.E. it was made a colony by Octavian for veterans of the Second Gallic Legion, *Colonia Iulia Firma Secundanorum Arausio*.

One of the buildings to be visited, which is still in use today, is the Roman theatre. The façade is 103 m long x 37 m high, and the stage still exists though lacking its marble facing. The theatre was partially damaged when it was incorporated into medieval fortifications and was also at the receiving end of vandalism when the seventeenth century Maurits van Oranje-Nassau used the theatre stone as a quarry.<sup>17</sup> (Fig 4)



**Fig 4. Roman Theatre**

*Taken from J.Knight, Roman France*

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<sup>17</sup> Under the protection of UNESCO World Heritage



Since 1840 the theatre has undergone restoration, with its few remaining marble columns being re-erected into position. The entrance to the theatre, which is through corridors which are barrel vaulted, would have been used by the privileged Romans being seated on the raised wooden section above the *cavea*. There are also entrances and exits from side wings to the stage for the actors and dancers. To reach the rising tiers the audience enters through a side entrance at ground level for the lower tiers, and those going to the upper tiers go by steps positioned outside the *cavea*.

Although the stage setting lacks its original marble scenery that depicted the splendour of a Roman street scene, archaeologists have retrieved the broken remains of a Venus statue and a (double-life sized) statue of Augustus. The statue of Augustus has been positioned in a central niche placed several feet above the central entrance door. The main stonework of the stage façade is warm brown in colour. This theatre is still in regular use and is capable of holding an audience of 9,000.

## **1.6 COL. VIENNA – (Vienne) [Barr.17.D2]**

From Arausio the journey for Foggus could continue along the Rhône river until reaching Vienna on the 19<sup>th</sup> July, using river boats with one sail or by being pulled by labour – in all approximately 115 miles. This river boat journey being calculated at 5 miles per hour and expected to take twenty-three hours, which could be covered in a single night and day journey.

Vienna was the capital of the Allobroges. Its most notable surviving building (27-25 B.C.E.) is the Temple of Augustus and Livia, which was rededicated and enlarged by Tiberius some twenty years later. It is of the Corinthian order and originally dedicated to Rome and

Augustus, possibly to coincide with his visit to the capital. Only the holes remain where the lettering of the god to be worshipped would have been placed.

There is a high podium and a *cella*, the cult room inside the temple, which covers the width of the temple at the back of the building. Corinthian acanthus-leaf capitals with fluted pillars, a pediment and frieze can still be seen.

The Roman traveller, Foggius, would leave for Col. Lugdunum the following day, the short journey being made by carriage.

### **1.7 COL. LUGDUNUM – (Lyon) [Barr.17.D2]**

Strabo writes: ‘Near Vienna, and beyond it, is situated Lugdunum ...the inhabitants ... [ the Allobroges]... have built up a city.’ Augustus made it an imperial capital when he went there in 26 B.C.E. It was also the birthplace of the emperor Claudius.<sup>18</sup>

Agrippa built major roads which complemented the canal traffic, with the town having a north and south *cardo* road design, whilst the east and west design had to take into account the hill-slope.

On the west side of Lugdunum aqueducts were constructed to provide water to the city and its houses and fountains, as well as the Claudian Baths.<sup>19</sup>

Four aqueducts brought water from Mont d’Or, lying north of Lugdunum, Brevenne, which is situated towards Roanna, the Yzeron, and towards the south-west the Gier aqueduct.<sup>20</sup>

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<sup>18</sup> Strabo, 4.1.11.

<sup>19</sup> Hodge, 2002,6; ‘To possess an aqueduct (in Roman times) was an outward mark of prestige and prosperity.’

Night of 20<sup>th</sup> July at Lugdunum, 21<sup>st</sup> at Mediolanum and 22<sup>nd</sup> July at Rodumna.

The remains of the Gier aqueduct suggest that it was constructed possibly at the time of Claudius in the first century C.E, the period being identified by its diamond pattern of stonework, as well as the public fountain at the top of Fourvière Hill, by Lugdunensis. Its source, is approximately 26 miles from Lyon, as the crow flies, but in all 46 miles, when routes through valleys, hills and gulleys are taken into account. The bridge arcades remain (**Fig.5**) and at its height the bridge reaches ten metres and is approximately four miles from several points of collection. There are tunnels of sixty metres where the water was channelled into the rock. Still standing is a siphon header tower which is positioned on the top of a stone pillar, having a concrete core and a cement tank lining. The header tank shows where the entrance was made for the aqueduct channel as well as its pipe holes.

Venter bridge arches were used along the lowest valley areas. Across the bridge of the arches, siphon pipes were positioned and these required the structure to have a greater width than the single channel aqueduct bridges. In the area of Beaunant, the width was 7.35 metres. Several of the stilt-piers had their arches filled in at a later date to provide stability.

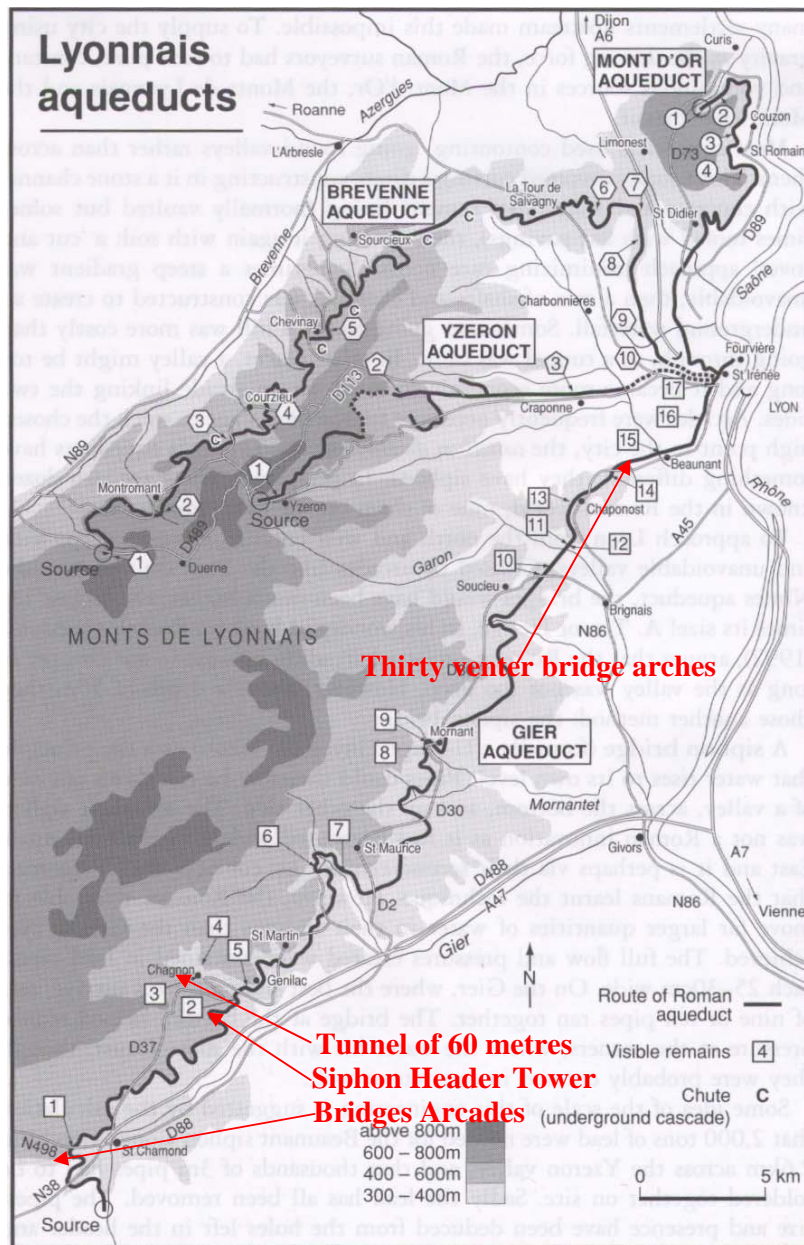
Hodges wrote: ‘... the architect, no doubt to save material, thought he could set into each pier an archway ... leaving the bridge in effect supported by a row of stilts.’<sup>21</sup>

Foggius to continue his journey from Lugdunum needs to travel westwards towards Rodumna where the road climbs up to 2500 feet near Mediolanum, where the Roman traveller would need to spend a night en route, in order to arrive at Rodumna on the 22<sup>nd</sup> July.

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<sup>20</sup> Mont d’Or [Barr.17.D2] near the Arar river; Brevenne towards road to Rodumna [Barr.17.D2]; Yzeron [Barr.17.D2]; Gier [Barr.17.D3].

<sup>21</sup> Hodge, 2002, 143-152. Hodge writes that siphons were numerous in France, but rarely used in Rome. He questions why siphons were not used in preference to aqueduct bridges, and came to the conclusion that the latter were cheaper to build.



**Fig 5. Gier Aqueduct, Lugdunum (Lyon)**

*Taken from J.Bronmwich, Roman Remains in Northern and Eastern France*

## 1.8 RODUMNA – (Roanne) [Barr.17.C1]

Milestones were placed along roads to mark the distances from one town to the next, such as Lugdunum having milestones placed along the route every thousand paces (being slightly less than a present-day mile). The main road routes allowed for quicker travel and were wider than the lesser used roads. Making a journey from one town to the next, a man of influence may travel in a two or four-wheeled vehicle, a *carruca*, (a more sophisticated type of *raeda*<sup>22</sup> which could be adapted for sleeping), or a *cisium* or a *covinnus* (using two horses or fast moving mules) which was speedier. It was known at the time of Cicero, that within ten hours, in relays, 56 difficult miles could be covered.<sup>23</sup> However, the average speed can be taken as five miles an hour.<sup>24</sup>

Stopping points (or *mansions* or *mutations*) were available set at approximately 15 to 35 miles apart, where animals could rest, be provided with stables and in attendance were staff such as grooms and others who looked after the welfare of the animals. Such services allowed for the hiring of fresh animals and carriages.

The journey from Rodumna would continue to head towards Lutetia (Paris) to arrive there on the 28<sup>th</sup> July. One night would need to be spent at each of the following places before reaching Lutetia such as Aquae Bormonis; Noviodunum; Intaranum; Autessiodurum; and Agedincum (**Map 2**).

The city of Agedincum was surrounded by a U-shape of walls with a main river access at the Icauna (Yonne) river. The walls were held with large blocks of stone and smaller square shaped blocks above, with brick levelling courses at regular spaced distances. There were

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<sup>22</sup> Used for longer journeys for those with heavy luggage.

<sup>23</sup> Suetonius, *Caesar*, 'He made very long journeys...covering as many as a 100 miles a day'.

<sup>24</sup> Casson, *Travel in the Ancient World*, 1994, 188.; OCD, 1970, Carriages, 207.

twentythree semicircular towers which projected from the walls. Agrippa had laid out the road from Lyon to Gesoriasum, which passed through Agedicum. In order to provide a ring of boulevards in 1830, the walls with their towers were mostly destroyed, but a small portion can be seen at the Boulevard du Quartorze Juillet.

Foggius would need to travel by road, passing through Condate, and then make the rest of the journey by the Sequana river (river Seine) to Lutetia to arrive there on the 28<sup>th</sup> July.

## 1.9 LUTETIA - (Paris) [11.C4]

Strabo writes: ‘The Parisii live round about the Sequana River, having an island in the river and a city called Lucotocia.’<sup>25</sup> It is on the south of the city close to the island, where Foggius would be able to visit, and where the present-day tourist may still catch a slight glimpse of the Baths, which are referred to as the Cluny (Northern) Baths, built c 200 C.E. The Baths are positioned between the *cardo*, north/south roads, Boulevard St Michel and Rue St Jacques. The only remains of the Baths are the *frigidarium* with its 13.5 m vaulted roof, supported by four corbels in the shape of the prows of ships, possibly making a reference to its connection to the Sequana river and the link with trade. The *caldarium* (hot room) on the south east side of the central *frigidarium* and its furnaces are now buried under the road. There still remains a central corridor and parts of a *calicarium* on the south side that shows traces of walls and windows of its Roman past.

The Cluny Baths form part of the Cluny Museum and among the sculptures on display are fragments of large blocks probably pieces of a pillar with a sculptured base depicting figures of gods and of Jupiter fighting against a giant. There is an inscription to the Emperor Tiberius (14-37 C.E.) saying that it is dedicated to Jupiter *Optimus et*

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<sup>25</sup> Strabo, 4.3.5.

*Maximus*, from the boatmen of Paris, and paid for out of their corporate funds. The pillar bears figures with Gallic shields, and what appears as an arched boat frame. These could relate to the support provided by the boatmen and those of Lutetia, to Tiberius at the time of the revolts led by the Florus and Sacrovir (c. 21 C.E.).

### **1.10 AUGUSTOMAGUS – (Senlis) [Barr.11.C3]**

Augustomagus was the capital of the Silvanectes. The town benefitted from having the river (Oise) upon which ferrymen could transport people and goods. Augustomagus also had two central roads going from north to south and linking the east with the west coast.

Foggius could stay the night of the 29<sup>th</sup> July at Augustomagus, travel to Samarobriva/Ambriarum for the night of the 30<sup>th</sup> July, and from there stay at Pontes before arriving at Gesoriacum/Bononia on the 1<sup>st</sup> August. The Roman traveller has five months left to complete the rest of his journey.

### **1.11 GESORIANUM – (Bononia/Boulogne) [Barr.11.B2]**

Superstition could affect the sailing dates, (such as the 24 August) so it is fortunate that the voyage across the channel is made on the 2nd August.<sup>26</sup>

Gesoriacum served as a place of departure across the channel to Britain. Claudius sailed from this point when he took part in an invasion of Britain in 43 C.E.

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<sup>26</sup> Casson, 1994, 155. Friday 13<sup>th</sup>, August 24<sup>th</sup>, October 5<sup>th</sup> and November 8<sup>th</sup> were some dates which were not favourable for travel.

Adkins, 1994. The non-favourable dates (mentioned above) relate to *mundus cereris* when a pit which provided access to the spirits of the underworld (which was normally closed) were open on those dates which was considered to be days of ill-omen.

The Roman name of the town, Gesoriacum, is derived from the local name for *pagus* or district 'Cheriacus' - in the fourth century C.E. it became known as Bononia. The town is separated into the Ville Haute, on a hill above the city and the Ville Basse which is the port area, with the mouth of the river Liane providing a harbour for shipping as well as a naval base. What can be seen of the Roman harbour excavations<sup>27</sup> is the *anse* of Breuquerecque as the possible dock area. There is evidence of a rampart and warehouse built in the second century.

Caesar sailed across the Channel in 55 C.E. (and again in 54 C.E.), from Gesoriacum landing near Walmer and Deal, not far from the White Cliffs of Dover. He found the weather changeable over four days, from being a gentle breeze to then finding his fleet caught in a storm, and having to return to Gaul. He then had to wait a further 25 days for the weather to be suitable again for a large scale crossing of the channel.<sup>28</sup>

Single ships probably crossed the channel in all weather conditions, but Caesar was intent on invading Britain and needed his men and supplies to all arrive at their rendezvous within an allotted time.

Caesar and other ancient mariners, according to Grainage, 'would not be able to state what the present weather was a hundred miles away, let alone forecast what it would be two or three days later. Relating to Caesar's crossing, Strabo writes: '...ships had been lost at the time of the full moon, since the ebb-tides and the flood tides got their increase at that time.'<sup>29</sup>

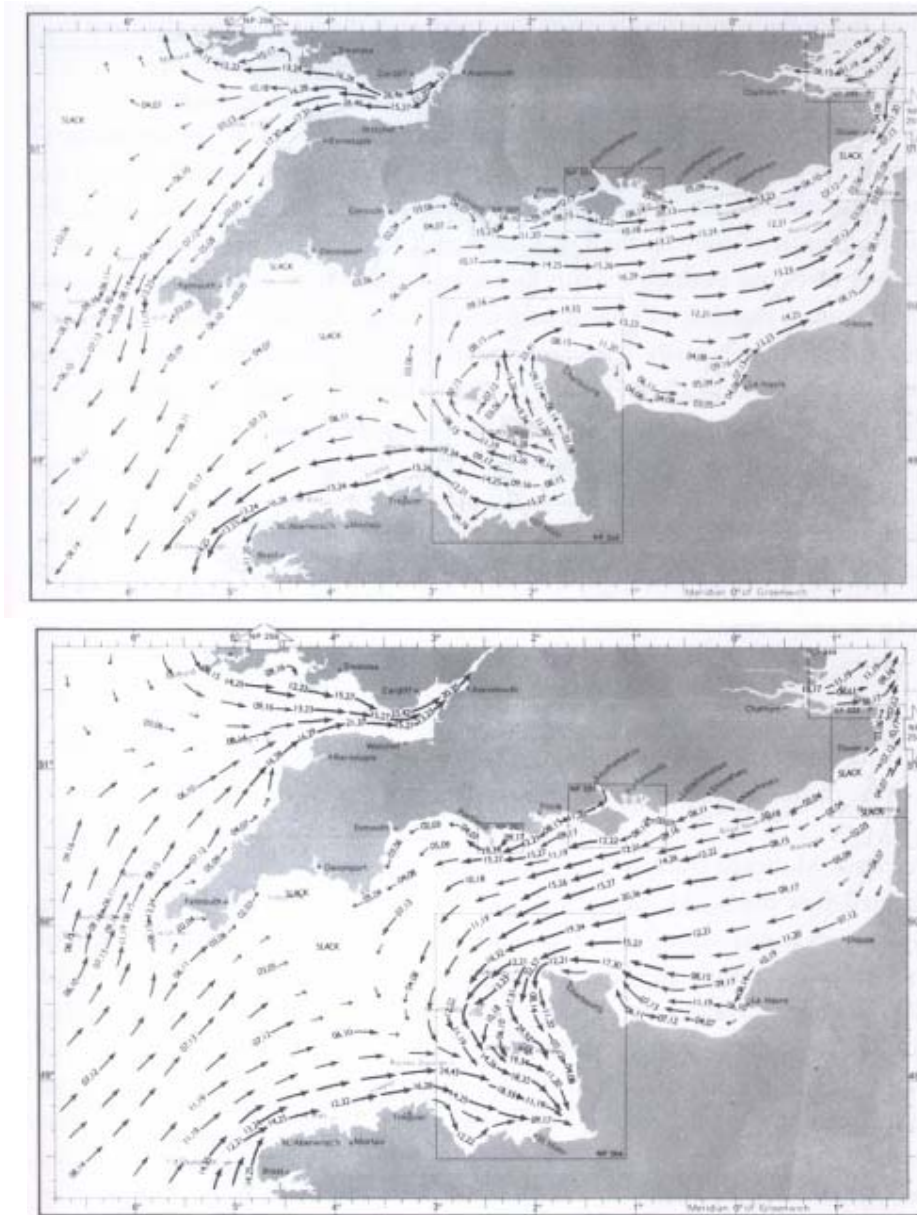
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<sup>27</sup> In the early 1990's excavations began by the Rue de l'Ancien Rivage - which is presently a car park.

<sup>28</sup> Handford, 1960, 98-9.

<sup>29</sup> Strabo, 4.5.2-3.





**Map 3. English Channel tidal streams**

Source : <http://www.ukho.gov.uk>

Caesar needed not only knowledge of the tides and the association with the full moon, and tidal streams, but also needed knowledge of the neap or spring tides, and the spring and autumn equinoxes when the sun and moon are aligned. However there were favourable tides and a journey from Boulogne to Dover and travel could be achieved within 6½ hours. (Map 3)

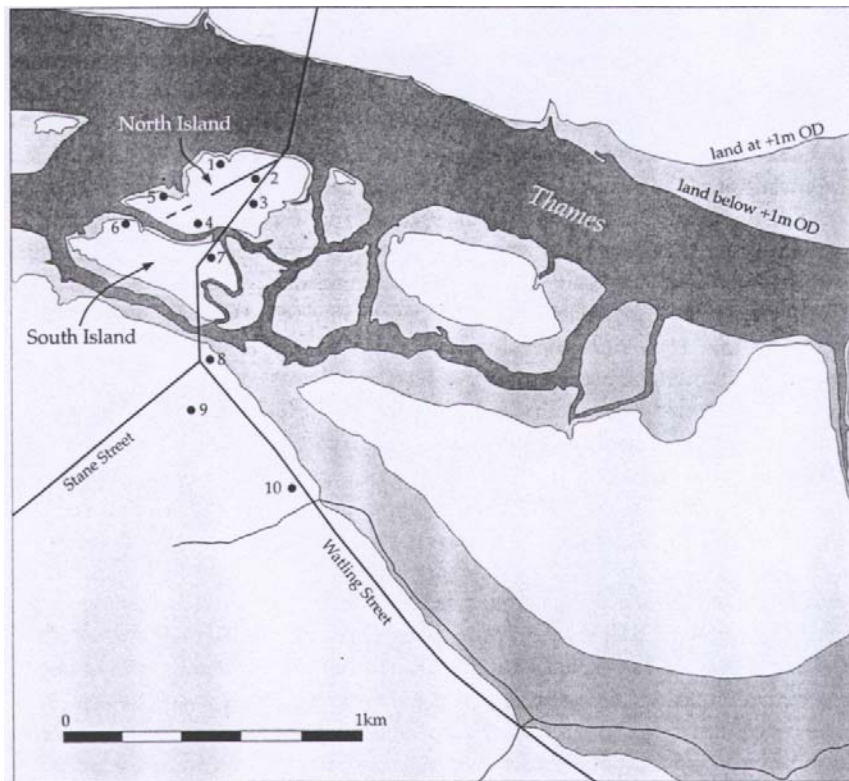
### 1.12 LONDINIUM – (London) [Barr.8.G3].

Londinium was first a Roman settlement on the north side of a bridge which A. Plautius Silvanus erected in order to get his men across the river. The centre became important when docks were erected by the bridge and around 200 C.E. a defensive wall was built to protect the city and its garrison, which took ten years to complete. The wall started at the east of the city and continued for two miles to the west and between two to three metres wide and at a height of around six metres. Gates were built to control the movement of traffic and people to move inside and outside the city.

One of the sections of the wall which can still be seen is the west gate which led to the Cripplegate fort which can be seen, and a section of the wall foundation in the grounds of the London Museum. The wall was mainly constructed from Kentish ragstone, bricks, and in the centre rubble and mortar. Red tiles were placed at intervals to increase its strength. The wall is approximately three metres wide, and most of the wall was rebuilt in medieval times.

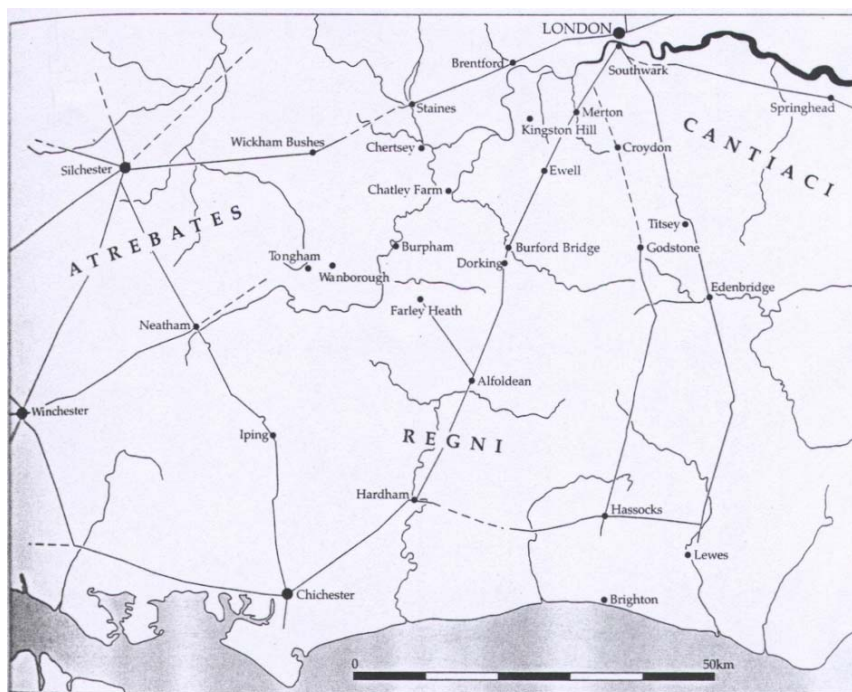
The road from London to the coast at Noviomagnus (Chichester) became known as Stane Street, and part of its construction, using gravel and sand mix, can still be found in exposed places. Stane Street went in a straight line from London to Ewell, however there were numerous times when the local topography made it necessary to deviate from the course and fresh alignments had been drawn up from Ewell through to Chichester. **(Fig 6a, 6b)**

Foggius would be able to spent the night of the 2<sup>nd</sup> August in London and departing on the morning of the 3<sup>rd</sup> August, stop part-way on the journey for the night, before continuing onward along Stane Street until reaching Noviomagus on the 4<sup>th</sup> August, but would need to sail later that day to Burdigala on the west coast of France.



**Fig 6a. Stane Street, Britannia**

*Taken from D. Bird, Roman Surrey*



**Fig 6b. Roman Roads in Surrey**

*Taken from D. Bird, Roman Surrey*

### **1.13 NOVIOMAGUS – (Chichester) [Barr.8.G4]**

Noviomagus was an area recorded by Ptolemy (127-148 C.E.) on his geography map showing Britain. However, Ptolemy himself did not visit Britain and was dependent upon other people's information in order to draw up his maps.<sup>30</sup>

Lawrence writes that the roads in Britain were not always paved, unlike those in Italy which had more lasting surfaces such as stone. Generally the road surfaces in Britain consisted of compacted gravel.<sup>31</sup>

It is from Noviomagus that a voyage by sea will be taken across the channel, with a merchant vessel stopping at Guernsey and harbours or bays close to the French coastline. The journey is approximately 600 miles and being a good time of year for reasonable weather conditions the journey should be covered in less than a week, and Foggius would be able to arrive at Burdigala (Bordeaux) on the 11<sup>th</sup> August.<sup>32</sup>

### **1.14 BURDIGALA – (Bordeaux ) [Barr.14.E4]**

Burdigala was a city able to provide facilities not only for larger sea-going vessels but was also able to move goods inland along the Garumna (Gironde) river. The Celtic people who lived there called it Bituries Vivisci before the Romans named it Burdigala.

A river craft could be used for travelling from Burdigala to Aginnum along the Garumna river, to arrive there on the 13<sup>th</sup> August, then to continue to Tolosa by river where possible, or by road to stay the night of the 15<sup>h</sup> August.

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<sup>30</sup> Jones, 1990, *Roman Britain*.

<sup>31</sup> Adams & Lawrence, 2001, 81-82.

<sup>32</sup> Casson, 1995, 281-288: Casson provided a table of how long it would take from Corinth to Puteoli, 670 nautical miles = 4½ days; Epidamnus – Rome 600 nautical miles = 4½ days.

The night of 17<sup>th</sup> could be spent at Col. Iulia Carcasson and the 18<sup>th</sup> arrive at Col. Narbo Martius.

### **1.15 COLONIA NARBO MARTIUS – (Narbonne) [Barr.25.H2-I.2]**

At Colonia Narbo Martius, a Roman *horreum* was built underground - a *cryptoporticus*. What can be seen is an L-shape of a structure of storage rooms, being the north and west sides of the original building. The northern gallery had a long passage with rooms on its most northern side, with each room having a narrow entrance. Opposite on the other side of a passage are chambers which are larger, and the design of the stonework being *opus reticulatum*, that is rectangular or square blocks placed at an angle. It was in the first century B.C.E. that such design began to be used.

There is a Roman entrance to the storage rooms, each with a small room on either side of a passage – these were probably used as granaries. The west side still has some of its remaining walls showing, and a western gallery. The cells or small chambers had a floor of mortar mix, and the walls were lined with plaster as a type of damp-proofing.

Behind the *horreum* at the Place Bistan was built the Forum and the Capitol - from remains of the columns which can be seen these were 18 m high and of the Corinthian order. The Forum was 85 x 60 metres and was surrounded by statues of which only the inscriptions remain. Behind the Capitol the Via Domitia was laid, which has been located, as well as the sewer.

A sailing ship would be taken at Catalonia in Narbo to follow the coastline to Tarraco (Spain), a journey of approximately 225 nautical miles, to arrive there on 20<sup>th</sup> August.

## 1.16 TARRACO – (Tarragona) [Barr.25.G4]

Tarraco was the main town of the Cessetani at the time of the Scipios (236-184/3 B.C.E), when walls were built to protect the town. Augustus rebuilt the stronghold, and Terraconensis became the main province. At this time an altar was dedicated to him, and also a temple on Augustus' death. (Map 4)



**Map 4. Mediterranean coastal areas of Spain**

*Taken from R.A. Talbert, Atlas of Classical History.*

Approximately four miles from Tarraco on the Via Augusta, is a funeral monument built around the first half of the first century C.E. It has almost a square base (4.47 m. x 4.72 m.) and, placed in a standing position on plinths, are figures representing Atis the divine consort of Magna Mater (Great Mother Cybele). Atis is a semi-deity associated with life and death, who was initially associated with the Phrygian

cult. The two figures on the monument were assumed to be the Scipio brothers, which is the reason for its mistaken title of Tower of Scipios.

Foggius would need to leave Tarraco later on the 20<sup>th</sup> August to travel by sea across the Mediterranean to Tipasa in North Africa then going on various ships towards Syria.



## 2 CHAPTER 2 – North Africa, Lebanon, Syria, Cyprus, Turkey & Rhodes

### 2.1 SAILING TO NORTH AFRICA

A handbook was available to mariners that provided information on distances, landmarks and harbours, as well as knowledge on light and flag signalling.<sup>33</sup> There were large numbers of ships crossing the Mediterranean and Juvenal wrote:

Look at the big ships crowding our seas and harbours:  
We've more men afloat than ashore now. Whenever  
there's hope of profit our merchant fleet will venture,  
will sail beyond Crete or Rhodes or past the  
Moroccan coastline, leaving Gibraltar behind  
them....<sup>34</sup>

The journey of approximately 320 nautical miles is expected to take three days. Water is stored for the journey in the hold of the ship. Bilge water which collects at the bottom of the ship can be removed by an Archimedean screw turned by a treadmill according to Casson.<sup>35</sup> Landels writes that mariners were aware of valve pumps as four bronze pumps, (only slightly different to the *catinum* which Vitruvius designed) were retrieved from a first century C.E. Roman merchant ship, the 'Dramont D' wreck. However is it probable that they were being transported rather than in use at the time when the ship went down.<sup>36</sup>

Some ships have three or four decks, and to walk to the stern involves travelling along the upper decks on either side of the length of the ship to reach the platform at the end where the poop deck is positioned. On

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<sup>33</sup> Casson, 1995, 245-6 – There is no evidence of navigational charts.

<sup>34</sup> Juvenal, *Satire*, 14.247-281.

<sup>35</sup> Casson, 1995, 176.

<sup>36</sup> Landels, 2000, 81.



the poop deck is a deckhouse with a door on either side – one to port and the other to starboard. The helmsman is also positioned on the stern being in charge of the steering oars.

The quarters for the Captain of the ship are in the deckhouse, and he may also allow guests to accompany him to this part of the ship. Such guests could include the ship's owner, builder or people in high positions or of reasonable wealth, such as Foggius. Some of passengers on board the ship could be tourists to see the monuments, works of art, or natural phenomena in different parts of the world.<sup>37</sup> Tourists, when buying souvenirs, were subject to customs duty (*portoria*) when entering or leaving ports.

The servant waiting on the dockside would learn of the definite time for sailing and look for the name of the ship in the harbour. Warships' names were in the form of a carving or bronze plaque on the bow of the ship, whilst merchant ships had the name-device on each side of the sternpost. The names were usually of gods, goddesses or places. This ship is called Jupiter.

As they are ready to cast off, the sailors busy themselves pulling up the sails – the topsail, the square mainsail, and the fore-sail with all the crew working together as a team when getting ready to cast off. Virgil's imagination provides some ancient insight in his tale of Aeneas when he sets sail with his crew:

... he orders that all the masts be raised with speed,  
the yards be spread with canvas. All the crew fasten  
the sheets; at once, together, they let loose the sails,  
to port, to starboard; and as one, they shift and turn  
the high yardarms; kind winds drive on ...<sup>38</sup>

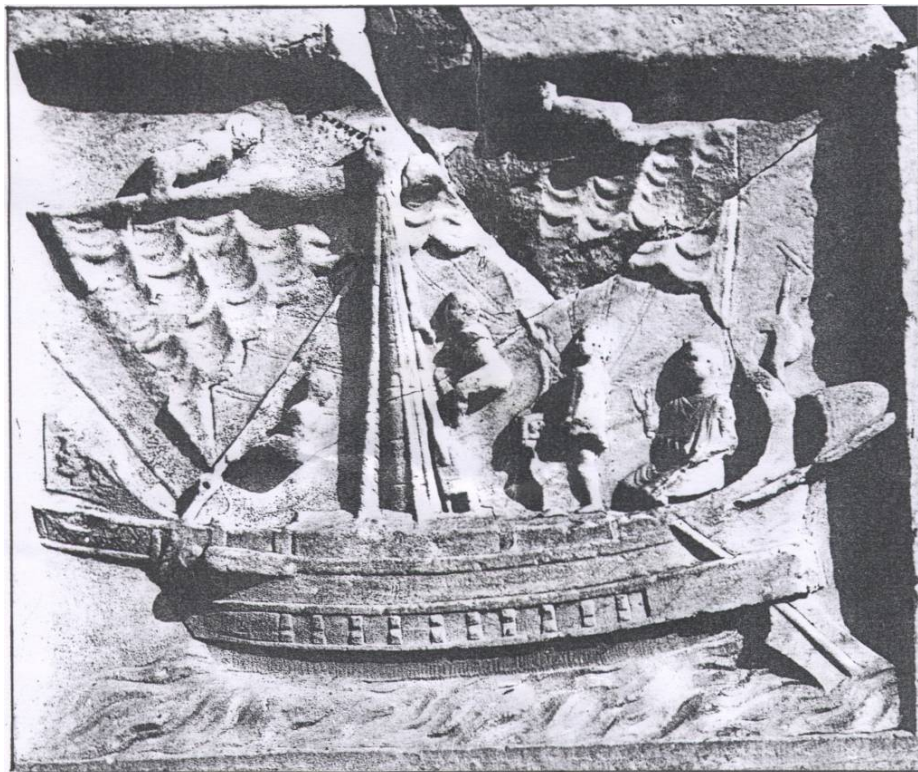
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<sup>37</sup> Herodotus, 1.29.

Solon spent 10 years travelling aboard for the purpose of 'seeing' (*theōria*).

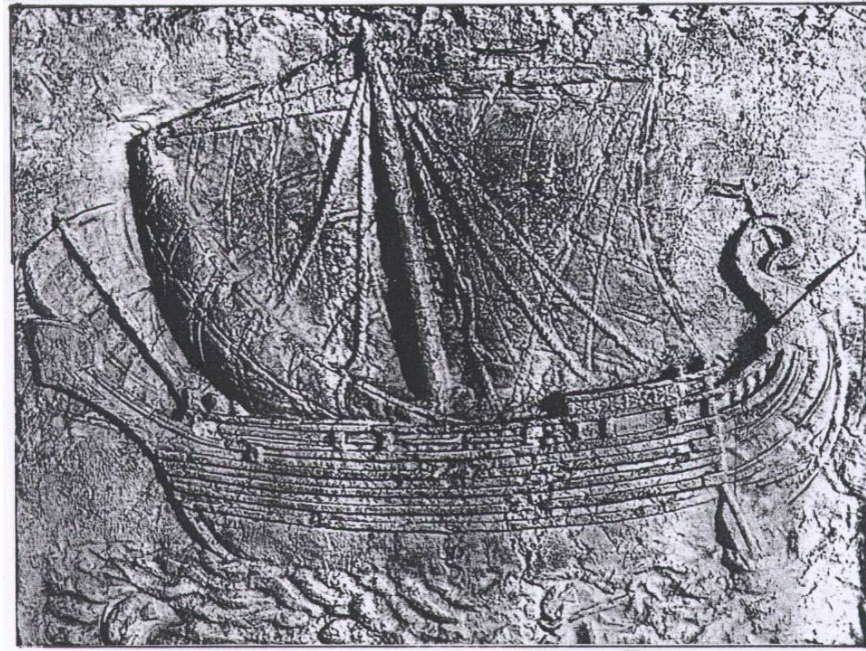
<sup>38</sup> Virgil, *Aeneid*, 5.827-839.

Although Vergil's creative imagination is evident, the information found in his verse is presumably based on real life situations. A further insight can be gained from the relief on the tomb of Naevoleia Tyche, Pompeii, in the first century C.E. also depicts mariners working together as a team. It is not known whether the scene refers to Naevoleia Tyche having a family who traded at sea or if the scene relates to the end of a life and coming to the end of a voyage, but nevertheless the depiction shows that there was some connection with the sea. However, contrary to this, a relief on a sarcophagus at the National Museum in Beirut (mid-1<sup>st</sup> century C.E.) depicts a vessel in full sail. (**Fig.7 & Fig.8**).



**Fig 7. Relief on the tomb of Naevoleia Tyche, Pompeii, depicting seamen preparing for port.**

*Mid-1<sup>st</sup> century, C.E. Photo: Casson.*



**Fig 8. Large cargo vessel under full sail.**

*Relief taken from sarcophagus, mid-1<sup>st</sup> century C.E., Photo: Archives Photographiques, Paris*

## **2.2 TIPASA – [Barr.30.D3]**

The journey by sea from Tipasa would be along the coastline to the Eastern Mediterranean. Ancient ships either crossed the Mediterranean or hugged the coastline, the reason being that they could obtain supplies, seek protection along the coastline from unexpected weather conditions and also observe landmark points for navigation. It was important from a financial point of view that a captain did not cause financial loss to the ship's owner and that the cargo reached its final destination. One such island where the captain could pass near a way-station on his way to Tipasa could be at Palma in the Baliaric islands. **(Maps 5 & 6)**

From the Atlantic the water flows inwards through the straits of Gibraltar to the west of the Mediterranean and so an average sailing speed would be about five knots. Around the islands the speed would be reduced to three knots due to the current around and between the islands. The under-current travels in a clockwise direction when the

ocean water enters the Mediterranean at Gibraltar, but on the opposite side of the Mediterranean it circulates in an anti-clockwise direction when water enters from the Black Sea through the Bosphorus/Hellespont.

Captains travelling along the coast of North Africa faced the problem of shallow reefs and sandbars, and around Carthage they also faced the problem of cliffs and reefs. The ports were generally artificial with moles. There was little in the way of natural harbours should they be unexpectedly presented with poor weather conditions, such as the winds blowing from the Eastern Mediterranean to Egypt and Libya - the Etesian or Meltemi winds.<sup>39</sup>

The wind is favourable for ships sailing from Spain to North Africa, and from the North African coast to Syria because the ships gained by having the winds blowing the sails from either on the port or the stern side of the ship.

Tipasa, an ancient Phoenician trading post became a *colonia* at the time of Claudius (41-54 C.E.) after the Romans had used the port town as a base, quelling upheavals which arose through the rivalry amongst factions in the Mauritanian kingdoms.<sup>40</sup>

On the coastline to the west of the artificial basin, a mausoleum had been built of stone blocks in the shape of a bee-hive. Situated on top of a hill and overlooking the region, this structure stands 32 metres in height and 61 metres in diameter. The building was to commemorate King Juba II and his wife Cleopatra Selene. King Juba was a learned man who had introduced to his people Greek and Roman literature and

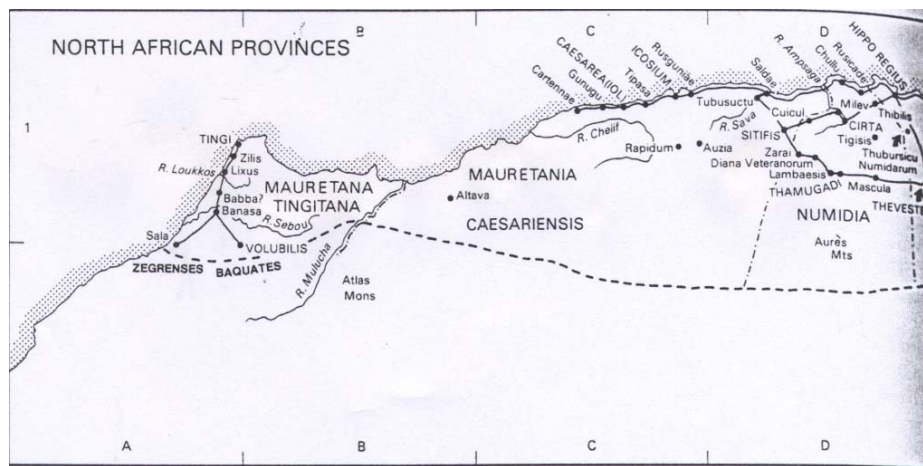
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<sup>39</sup> Rauh, 2003, 16-25.

<sup>40</sup> Knapp, 1988, 244 'The Greek term *Phoenician* refers, culturally and linguistically, to the Canaanite (Amorite) branch of the West Semites. Tipasa is in present-day Algeria. Tipasa UNESCO World Heritage Site Ref. 193.

culture. His wife Selene was the daughter of Queen Cleopatra of Egypt.

The Roman traveller making his journey around the world would rely upon one slave (servant), just as Phileas Fogg had his manservant Passepartout.<sup>41</sup> The journey from North Africa to Syria would require buying supplies in each port for the journey at sea. Fogg's slave would be entrusted with buying the supplies as well as finding courier services for the sending of letters which Fogg would write in order to arrange accommodation in advance with friends, as well as thanking those who had offered such hospitality.

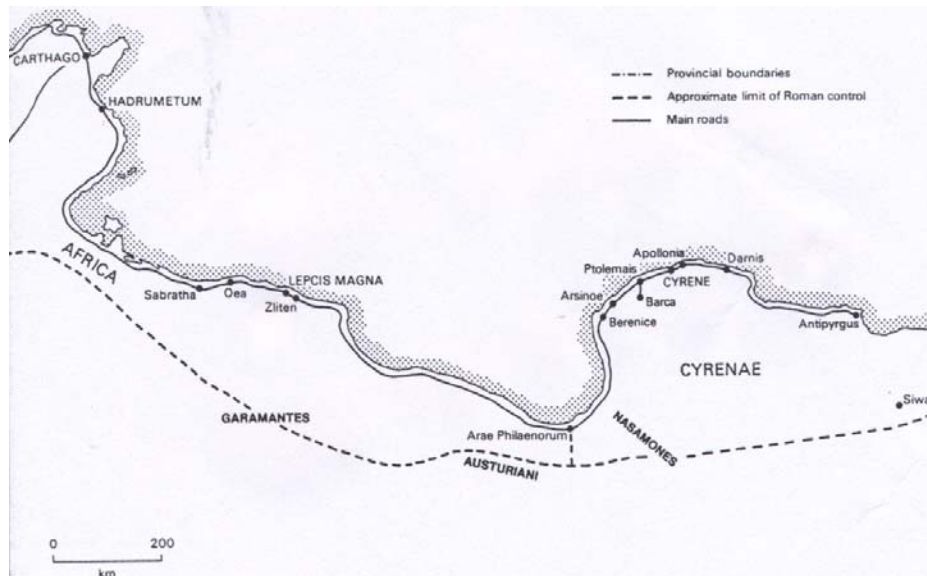


**Map 5. Tipasa coastline to Hippo Regius**

*Taken from: R.A. Talbert, Atlas of Classical History*

<sup>41</sup> OCCC 'Slavery', The increase in newly gained territories of the Roman empire in the 2<sup>nd</sup>/1<sup>st</sup> c B.C.E in turn increased the numbers of people held prisoners and becoming slaves. The slave-owners held complete control over a slave's life or death. They were used for households, on the lands, in businesses, so an owner may have several hundred. Slave or ex-slaves also became owners. It was all down to status and the use of cheap labour.





**Map 6. Carthago to Cyrene**

*Taken from: R.A. Talbert, Atlas of Classical History*

Pliny wrote the following letter of thanks for his mother-in-law:

I have better service and attention from your servants than I do from mine. Perhaps you will have the same experience if you ever stay...as I hope you will for two reasons; you could enjoy our possessions as if they were yours, and my household would have to bestir itself at long last....<sup>42</sup>

The voyage between Tipasa and Carthage is by sea along the North African coastline. After leaving Tipasa on the 23<sup>rd</sup> August, Foggius is not expected to arrive at Carthage until the 26<sup>th</sup> August. Along the coastline they would round the point of Cap Caxine, and possibly catch sight of the Farratus *Mons* which rise up to 2000-3000 feet.

Other places to see or pass are Hippo Regius, Thabraca, Hippo Diarrhytus before sailing into the Uticensis Sinus and Carthage.

<sup>42</sup> Pliny, 1.4

### 2.3 CARTHAGO – (Carthage) [Barr.32.F3]

Phoenicians from Tyre founded a colony at Carthago in ca. 814 B.C.E.<sup>43</sup> and by 600 B.C.E. the Carthaginians, as they became better known, controlled the sea routes. The Carthaginian, Hanno, in 480 B.C.E. was a traveller who was sent to Gambia, Accra, Senegal and Sierra Leone.

Virgil describes Carthago at the beginning of the life of Aeneas;

There was an ancient city they called Carthage – a colony of refugees from Tyre – a city facing Italy ... extremely rich ... This land was Juno's favourite ... the goddess has this hope and tender plan: for Carthage to become the capital.<sup>44</sup>

In 146 B.C.E. at the conclusion of the Third Punic War with Rome, (which began in 149 B.C.E.), the city of Carthage, besieged for three years, by the Romans, was destroyed. Scipio Aemilianus was the general in charge of the Roman army which laid siege to Carthage. Scipio saw to the construction of a mole to close the entrance to the harbour. Augustus Caesar eventually rebuilt the city but in so doing he had the ground levelled, which added to its destruction. Its new citizens included Roman civilians and veterans.<sup>45</sup>

A Punic basin (*kothon*) was built to provide a protected harbour and provide dry docks. It had a narrow access to the sea. There was also a Punic naval harbour as well as the merchant harbour. The Romans constructed a causeway and an Admiralty Island. The port and basin can see be seen as two lagoons.<sup>46</sup>

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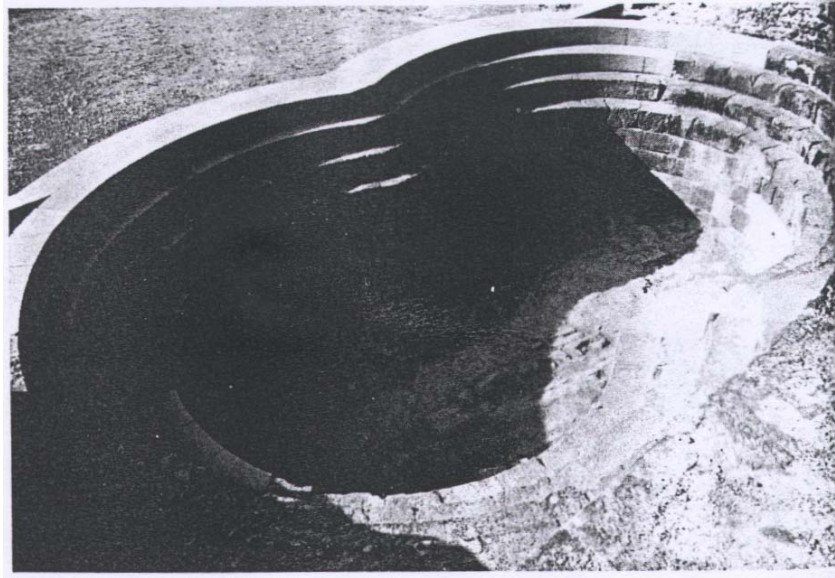
<sup>43</sup> The traditional date.

<sup>44</sup> Vergil, *Aeneid*, 1.19-28.

<sup>45</sup> Ball, 2002, 149 – What defines a city can be subject to whims of an emperor – whether he was born at the place (i.e. becoming a city) or insulted (i.e. becoming a town or village) regardless of size.

<sup>46</sup> UNESCO World Heritage Site Ref.37 . Carthage is in present-day Tunisia.

An aqueduct brought water to the city - its source lies at Zaghouan ninety kilometres away. There was also a Severan source at the Ain Djoukar which added a further twenty miles. The aqueduct sloped down the mountain and then along a flat section across the plains, with arcading used to maintain its level. (Fig 9a, 9b)



**Fig 9a. Water collecting basin at Zaghouan source, Carthage**

*Taken from W.Ball, Rome in the East*



**Fig 9b. Aqueduct colonnaded at Zaghouan source, Carthage**

*Taken from W.Ball, Rome in the East*



As the terrain was arid the Roman engineers were able to make use of an underground reservoir of natural contours to store water at its source instead of building a cistern. An underground reservoir was used at Bordj Djedid, which had the capacity to store 25-35 000 m<sup>3</sup> of water.

Foggius would be able to use the water brought into the city at his host's house where he could enjoy the private bath-suite and the swimming pool. To continue the journey to Lepcis Magna, Foggius would need to travel by ship which follows the coastline to the Mermaia point (modern Cap Bon) before moving away from the coastline in order to pick up north to south winds - to arrive safely at Lepcis Magna on the 30<sup>th</sup> August.

## **2.4 LEPCIS MAGNA – [Barr.35.G2]**

Like Carthage, the Phoenicians founded Lepcis Magna in the sixth century B.C.E. In the second century B.C.E. it was an ally of Rome following attacks from the Numidians, and a garrison was placed in the city. Local and tribal communities formed part of its redevelopment by retaining some of their own self-government and form of rule.<sup>47</sup>

Passing a lighthouse, ships would arrive at Lepcis Magna after first going through a confined entrance. The river, which was close by the basin, was re-routed by the Romans to prevent any silt entering the harbour.

The emperor Septimius Severus was born at Lepcis Magna and ruled in 193-211 C.E. He was a much travelled man in his active military career, going to places as far away as Syria, Egypt, Rome, Britain and Mesopotamia. He saw to improvements being made in Lepcis Magna

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<sup>47</sup> Lepcis Magna is in present-day Libya.

such as the building of a theatre, forum and basilica.<sup>48</sup> The basilica which he presented to the city shows the west apse which is still standing with its pilasters and acanthus-leafed capitals. There are some pilasters which are angular and on the four sides are carved small figures intermingled with vines leaves and grapes. The small figures appear to relate to legends or heroes, warriors, gods and cherubs. This decorative work shows some Asia Minor influence in its artwork. **(Fig 10)**



**Fig 10. West Apse, Severan Basilica, Leptis Magna**

*Taken from A.Menen, Cities in the Sand*

The curved apse has arched niches built into its wall, which possibly held statues. The marble columns and stonework all take on the yellow/golden hue of the desert.<sup>49</sup>

Foggius after a night in Lepcis Magna on the 30<sup>th</sup> August would continue his journey to Cyrene to arrive there on the 5<sup>th</sup> September.

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<sup>48</sup> *OCD*, 162, The basilica was dedicated to Septimius Severus in 217 C.E. at the time of the reign of his son Caracalla.

<sup>49</sup> UNESCO World Heritage Site Ref.183.

## 2.5 CYRENE – [Barr.38.C1]

Cyrene was founded by people from Thera (Santorini) in 640 B.C.E. and under Battus it became a Greek colony. In 525 B.C.E. it formed part of the Persian Empire after an attack by Cambyses II. After the time of Alexander the Great it became part of the Egyptian controlled Ptolemaic empire.

Ptolemy Apion bequeathed Cyrene to Rome in 96 B.C.E, although it did not become a province for another thirty years.<sup>50</sup> The city lies six miles inland from the shoreline, the harbour being Apollonia/Sozousa. A naval memorial can be seen of a ship resting over a dolphin which was carved around the third century B.C.E. The city is also at a much higher altitude than the harbour.

The city of Cyrene has an indication of being more Greek than Roman. It became a Roman senatorial province in 27 B.C.E. with Augustus receiving *imperium maius* in 23 B.C.E. Four edicts dated 7 – 6 B.C.E. and a fifth dated 4 B.C.E. proved the *imperium maius* received by Augustus over the senatorial provinces (Cyrenaica and Crete) and by decree of the senate, *senatus consulta*, over the whole empire.

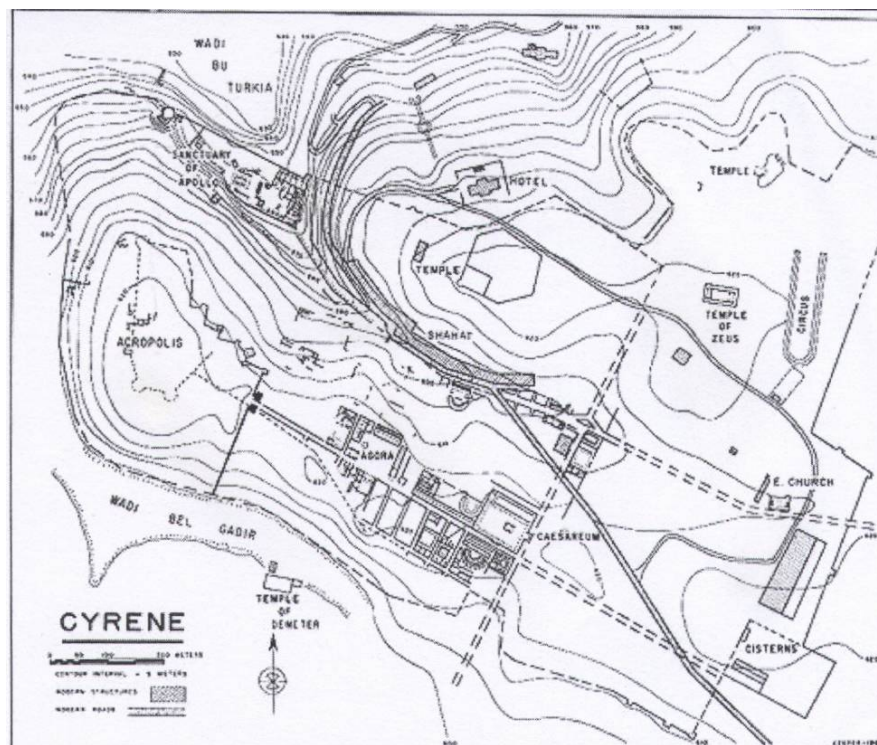
There are a number of buildings dating back to the time of both the Greeks and Romans which can still be seen.<sup>51</sup> South of the city, on the opposite side of the Wadi bel Gadir and across from the Acropolis and Agora, lies the Temple of Demeter and Kora/Persephone, which dates back to c 620 B.C.E. The sanctuary is built on a hillside and three levels of terracing were built, with some of its retaining walls remaining.

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<sup>50</sup> One of Cyrene's citizens was Callimachus (c. 305-240 B.C.E.) who was the son of Battus. He was a pupil of Erosthenes of Cyrene before becoming employed at the library at Alexandria.

<sup>51</sup> Cyrene is in present-day Libya.

Demeter was the Greek corn goddess (Latin goddess – Ceres) representing the fruits of the earth. Demeter searches for her daughter Kore (also called Persephone) to find that she has been carried off into the underworld by Hades, where she goes each year when the corn dies and to return to earth again when the winter is finished.



*Taken from <http://www.cyreneica.org>*

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the terracing at the top of the hill, all forming part of the religious celebration.<sup>52</sup> (**Fig. 11**)

The Roman traveller, as the guest of a government official at Cyrene, could manage to obtain a passage as the guest of the Captain of a trireme. Although the travelling was speedier reaching 8-10 knots, there was the problem that the crew could not be fed and accommodated each night at sea, so the ship would have to put into shore.

The long ship was different in many ways to a merchant vessel – looking at it from the side a tall sternpost showed its upper part to curve forwards. The name of the vessel on a trireme was also written on a spot near to where the captain and visitors boarded, and the names of the naval vessels may be after major rivers, unlike cargo ships' names mentioned earlier.

Sailors often recorded on their tombstones the name of the ships they served under, with a ship's name from a naval base such as Egypt may take on the name of *Nilus* or perhaps after the deity *Amon*, equated with Zeus/Jupiter in the Roman period. The vessel taking Foggius would be rowed away from harbour on a journey which is expected to take (allowing for eight hours rowing per day) around eight days to reach Alexandria, arriving there on the 7<sup>th</sup> September. (**Map 7**)

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<sup>52</sup> UNESCO World Heritage Site Ref. 190





**Map 7. The Mediterranean from Cyrene to Syria**

*Taken from: R.A. Talbert, Atlas of Classical History*

## 2.6 ALEXANDRIA – [Barr.74. B2, C2].

The port was named after Alexander the Great (336-323 B.C.E.) when it was founded in 331 B.C.E. and work for the city was designed by his architect Dinocrates who came from Rhodes. The harbour with deep moorings and quays constructed of stone enabled the ships to be loaded or unloaded by winches and cranes to remove cargoes from the holds of ships.<sup>53</sup> At the time of the emperor Caligula, (Gaius Iulius Caesar Germanicus, C.E. 37-41) the handling of large items included the shipping of an obelisk and its pedestal with ballast equalling around 1,300 tons, which stands today in St. Peter's Square.

Plutarch writes:

He (Alexander the Great) had a vision and went to Pharos which was still an island, a little above the Canobic mouth of the Nile, but now it has been joined to the mainland by a causeway ... the design for which he praised Homer 'for helping to mark out the design in the shape of straight lines' to produce the figure of a chlamys or military cloak.<sup>54</sup>

When Herod Agrippa was intending to leave Rome to go to Palestine (37 B.C.E.) he was advised by Caligula to sail first to Alexandria at the time of the summer winds, and then to continue his journey by land or sea. The wind blew from west to east - towards Alexandria between the months of April to October.

Pliny the Elder writes about Pharos:

Ptolemy Philadelphus built the Pharos and allowed the name of the Architect Sostratus of Cnidos to be inscribed - it serves in connection with the movement of ships at night to show a beacon so as to give warning ... and indicate the entrance of the harbour.<sup>55</sup>

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<sup>53</sup> Rauh, 2003, 158.

<sup>54</sup> Plutarch, *Alexander*.

<sup>55</sup> Pliny, *Natural History*, 10.65-67.

Nearly all the buildings of ancient Alexandria have been destroyed. The island of Pharos was connected with the mainland by a mole. Strabo writes: ‘... Paros was once an island ... but now it has become, in a sense, a peninsula; and the same is true of Tyre....’<sup>56</sup> The foundation of Alexandria dates to 7<sup>th</sup> April, 331 B.C.E. but it may have been built on an already existing settlement with the name of Rakote, which name remains in the south of the city. By 308 B.C.E. Alexandria was to become the capital of the Ptolemaic Egypt.

There were two main harbours, Eunostus to the west and the Great Harbour to the East, divided by a dyke (the *Heptastadion*) which is now silted. Fort Quit Bey has been constructed on what remained of the Pharos. The initial planning of the city had a rectilinear grid street design and incorporated three surrounding walls. There was the Royal Quarter (Bruncheion), Great Library, Gymnasium and Theatre. The Bruncheion was destroyed in C.E. 272. A wide street intersected the east and west of the city where there was a Gymnasium, and near the East Harbour was the Palace, Emporium, Caesareum and Theatre – possibly situated near the Library and Museum.

A ship entering the harbour was liable to pay for port usage and the owner of the goods paying customs duty. The port was kept busy by both the Greeks and the Romans. From the time of Augustus there were regular flotillas of ships loading provisions such as wheat for Rome, and a carnival type of atmosphere occurred around the month of August when the last supplies were to be shipped before the autumn and winter set in.

The city was provided with an artificial channel to bring fresh water from the Canopic Nile. Herodotus writes:

Now, the Nile flows as one river as far as Cercasoropolis, but below this city it breaks up into

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<sup>56</sup> Strabo, 1.3.17-18.



three channels. One turns towards the dawn, and this mouth is called the Pelusium. The other holds toward the setting sun, and this mouth has been called the Canobicus. The Nile's straight course flows like this: bearing down from the land above, it arrives at the apex of the Delta, and from there, cutting through the middle of the Delta, it flows into the sea.<sup>57</sup>

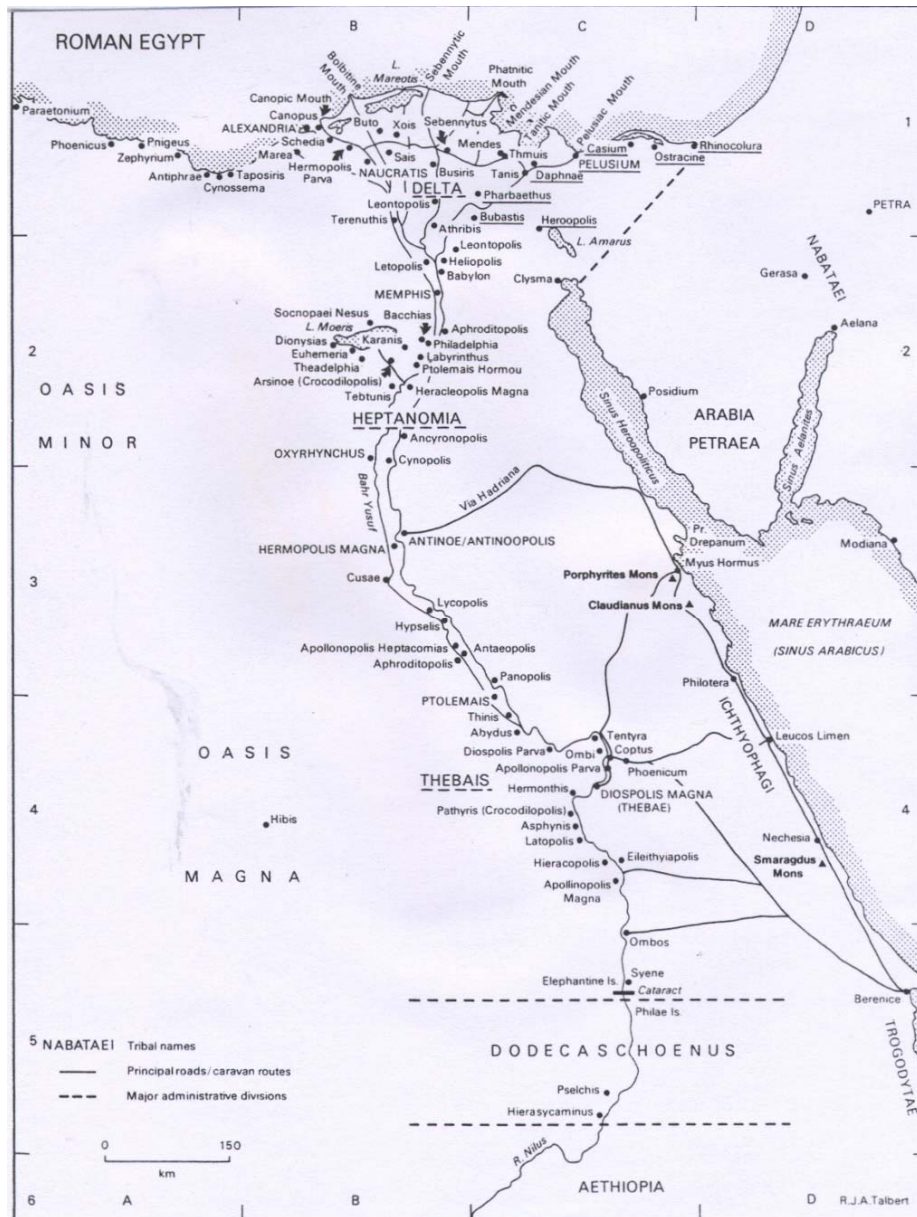
The Nile channels its way around Alexandria like branches of a tree, with many cisterns positioned around the city for water storage. These storage wells are filled between the months of August and September when there is an overflow or flooding of the River Nile, which first goes into a storage lake and then channelled through to Alexandria. The water received is stored in constructed subterranean cisterns – there is no provision for filtration treatment. The newly arrived water requires time to allow the silt to settle before it can be used, so people often make use of the water which they have stored the previous year whilst waiting for the silt to settle. The main east-west channel from Canopus reaches its destination end at the Canopic Gate near the port.

<sup>58</sup> One of the cisterns can still be viewed within the city at el-Nabih.

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<sup>57</sup> Herodotus, 2.100. The Pelusium is named after the city on the east mouth.

<sup>58</sup> Strabo, 17.16, describes the Canopic Gate which connects with the canal, lake and the Canopus.



**Map 8. Canopus, Egypt**

*Taken from: R.A. Talbert, Atlas of Classical History*

The supply was received from the Nile where the Canopic channel was linked with the river and where a new town developed called Schedia.

The Roman traveller would leave from Alexandria, and travel by sea to Tyrus (Tyre) and arrive there on the 10<sup>th</sup> September.

## 2.7 TYRUS – (Tyre/Sour) [Barr.69.B3]

‘I sailed as far as Phoenician Tyre’, said Herodotus, who was one of the many historical figures to include the city in their writing.<sup>59</sup>

Tyre was known for its dye which was obtained from sea molluscs (murex), which the people used to provide the so-called purple (red) dye colouring.<sup>60</sup> The dyed material eventually became associated with only those in high office or those who were wealthy.

The city resisted Alexander the Great’s attempt to take over the thriving port, and Plutarch writes that Tyre was: ‘...besieged for seven months [January until August 332 B.C.E.] with moles, and engines-of-war, and two hundred triremes by sea’, before its capitulation.<sup>61</sup>

In Tyre there are excavated sites such as El-Mina and Al-Bass. At Al-Bass a Roman road was constructed, of which nearly one mile can still be seen, and positioned on one side of the road some marble columns. The road has a top layer of large stone slabs and is built in a straight line passing through an archway. There is a triple arch at the end of the causeway of sandstone with stucco facing. The old Phoenician part of Tyre is situated on a peninsula where there are the Al-Mina ruins and parts of colonnades and the public baths.

Before reaching the peninsula there is a large archaeological site showing remains dating back to the second century C.E. which includes a U-shaped hippodrome. The Al-Mina and Al-Bass sites are part of the protected World Heritage sites.

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<sup>59</sup> Herodotus, 2.46. Tyre is in present-day Lebanon.

<sup>60</sup> Pliny, 9.32.137; Ovid, 9.330-345, writes that the colour is red: (Birth of Hercules/Dryope: ‘Near the lakeside a water-lotus flowered, it’s crimson bloom like Tyrian dye’). This indicates that the skill by the dyers can produce hues ranging from red to purple.

<sup>61</sup> Plutarch, *Alexander*.

The Roman traveller would continue down the coast with favourable winds at the stern of the sailing vessel to reach Byblos on the 11<sup>th</sup> September.

## **2.8 BYBLOS – (Biblos/Jbail) [Barr.68.A5]**

The city dates to the third millennium B.C.E. and around 2300 B.C.E. was destroyed by an Amorite invasion, and again suffered destruction by the ‘Peoples of the Sea’ around 1200 B.C.E. Its ports were used for trade in cedar wood, being a very important commodity for building in Egypt and for ship-building. At the time of the Greeks (333 B.C.E.) the city took on the name *bublos* meaning papyrus, which was an imported product from Egypt.<sup>62</sup> The temple of Baalat Gebel was constructed around 300 B.C.E. now only fragments remain, and the people held festivals for the cult worship of Adonis.

In 64 B.C.E., Pompey saw to re-development in the city with construction of colonnaded streets, baths and temples. A Roman road, with columns on each side, was one of the major roads leading in an east-west direction towards a Nymphaeum. It has been suggested that streets could have been placed there by King Herod and then later rebuilt, and that the colonnaded Cardo-Maximus may have begun as a road under the Seleucid kings of Syria (after 306 B.C.E.).<sup>63</sup>

Foggius would continue his sea journey to Laodicia to arrive there on the 12<sup>th</sup> September.

## **2.9 LAODICEA – Lattakia/Lattiqiya/Latakia – Barr. 68.A2**

Laodicea became a major settlement at the time of Seleucus I Nicator (305-281 B.C.E.). He named various Syrian towns – one city after his

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<sup>62</sup> Byblos is in present-day Lebanon.

<sup>63</sup> Butcher, 2003, 247.

father, one after himself, one after his wife and the other, Laodicea, named after his mother.<sup>64</sup> The port had a much earlier history going back to the 4<sup>th</sup> / 3<sup>rd</sup> millennium. In the 2<sup>nd</sup> / 1<sup>st</sup> millennium it was called Ramitha and was part of the Cannanite-Ugarit kingdom. Later it came under the Macedonian and then Roman control.

At the time of Emperor Septimius Severus it became the capital of Syria.<sup>65</sup> He saw to it that the city had colonnaded streets. The street plan of Laodicea could be part Hellenistic and part Roman. A Tetrapylon was erected between two intersections of roads. The arches in one direction are shown with high arches, and arches in which people could pass through in the other direction had lower shaped arches. Above the larger arch is a pediment and on either side of the arches are columns.

The Tetrapylon is known by its four-way arched gateway (Persian *chahartaq*) and is one of the forms of Persian architecture. Its earliest origins had a roof and a temple, and was known as a fire-temple.<sup>66</sup>

The Greek and Roman planners possibly took into account the strategic requirements which may have included the religious needs.<sup>67</sup>

**(Fig 12a, 12b)**

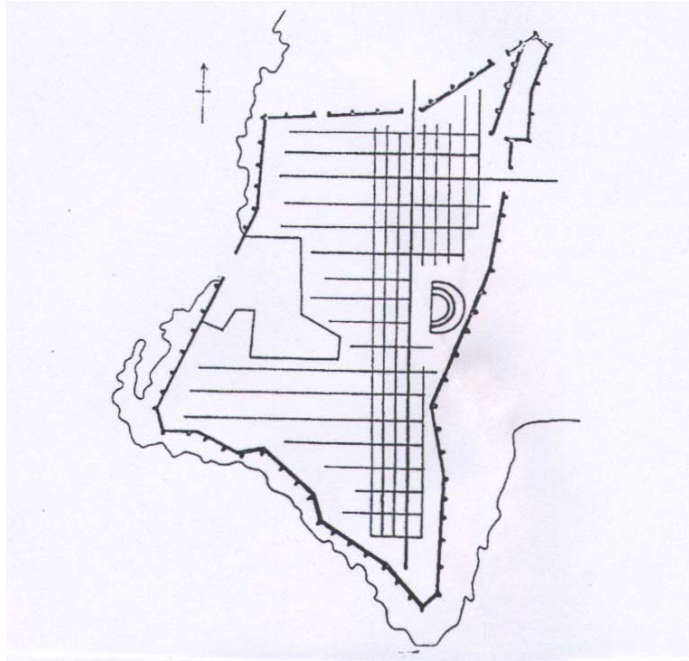
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<sup>64</sup> Strabo 17.1.16; Plutarch, *Alexander*, 7.24.

<sup>65</sup> Septimius Severus' second wife Julia Domna. Her father was descended from the Emesa hereditary priest-kings.

<sup>66</sup> Ball, 2002, 273-284.

<sup>67</sup> Butcher, 2003, 241.



**Fig 12a. Road plan at Laodicea**

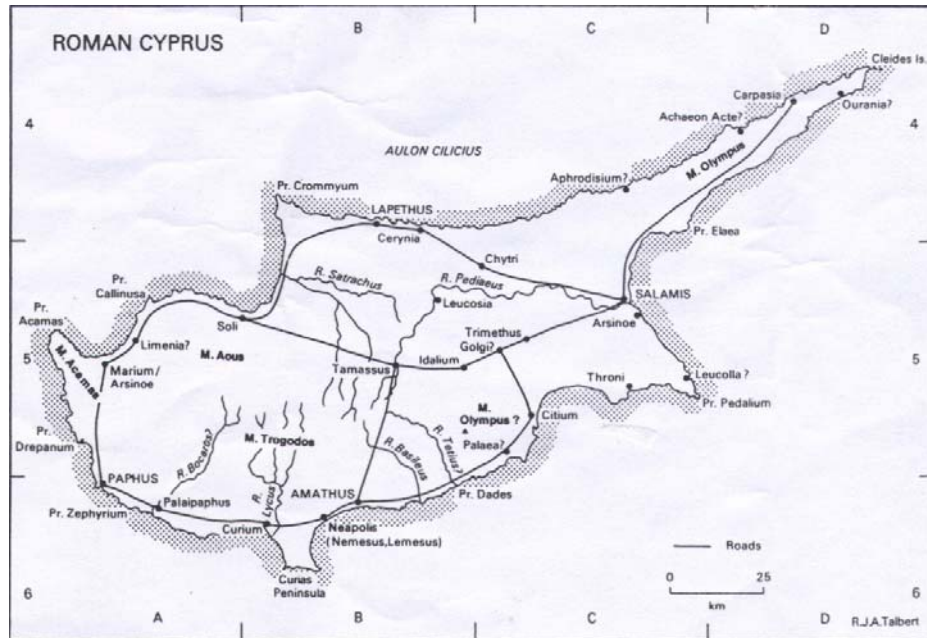
*Taken from W.Ball, Rome in the East*



**Fig 12b. Trapylon at Laodicea**

*Taken from W.Ball, Rome in the East*

## 2.10 CYPRUS – [Barr.72.A3]



**Map 9. Roman Cyprus**

Taken from: R.A. Talbert, *Atlas of Classical History*

O Cyprus, set in the sea,  
Aphrodite's home. In the soft sea-foam,  
... Aye unto Paphos' isle.<sup>68</sup>

On the western shoreline of Cyprus, by Paphos, lies a small rock projecting above sea level, which has been deemed to be the birthplace of the goddess Aphrodite, also identified with the Phoenician Astarti, and the Roman goddess Venus. She was worshipped mainly by women, but men also saw her as a patron of seafarers and they formed part of her cult.<sup>69</sup>

<sup>68</sup> Euripides, *The Bacchae*, 468-475.

<sup>69</sup> OCCC, 1998, *Aphrodite*, 49-50; Unesco World Heritage Site 79.

The town of Palaipaphos goes back to the Late Bronze Age and so named at the time of the Kinyrad priest kings. Around the fourth century B.C. when the last king Nicoles was holding power the city was named Nea Paphos (Kato Pafos) of which there are still some remains. From the harbour of Nea Paphos ancient Greeks, travellers, and later Romans took part in the procession leading to the shrine of Aphrodite. The cult festival included music and games in honour of Aphrodite. Some of the structures have been lost since the Hellenistic period, possibly due to earthquakes, but there is no definite evidence. Augustus gave funding to the temple in 15 B.C.E. and Titus may also have ordered some reconstruction – he dedicated a marble altar in the sanctuary to the goddess when visiting on his journey between Egypt and Syria in 69 C.E.

An abstract representation of the deity, was in the shape of a conical stone carving. It was not unusual to have an abstract symbol for a deity. For example at Petra abstract deity forms can be seen in the shape of a square or cube, known as ‘God-Blocks’. The temple and temple compound, (the *Temenos* and next to it Sanctuary 1, as well as the South Stoa), were of Roman reconstruction from the time of Augustus to 100 C.E. The remains of North Stoa and East Wing show construction work probably relating to the second or third century. There are some remains of the mosaic flooring in the *Temenos*.<sup>70</sup>

Foggius would leave Cyprus and continue on to Myra arriving on the 13<sup>th</sup> September.

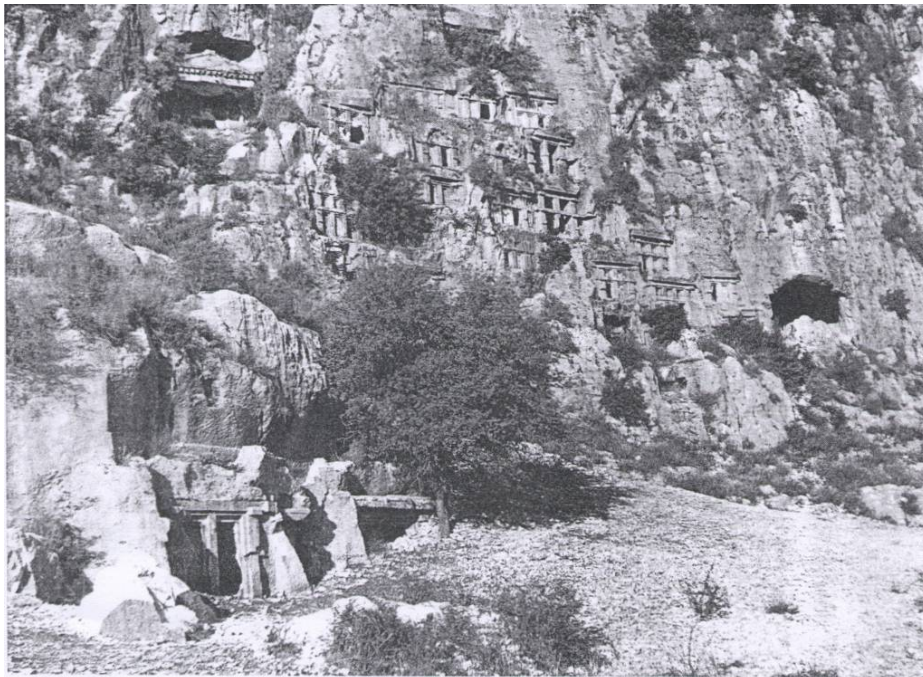
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<sup>70</sup> Maier & Karageorghis, *Paphos*; Ball, 2002, ‘*God-Blocks*’ 378.



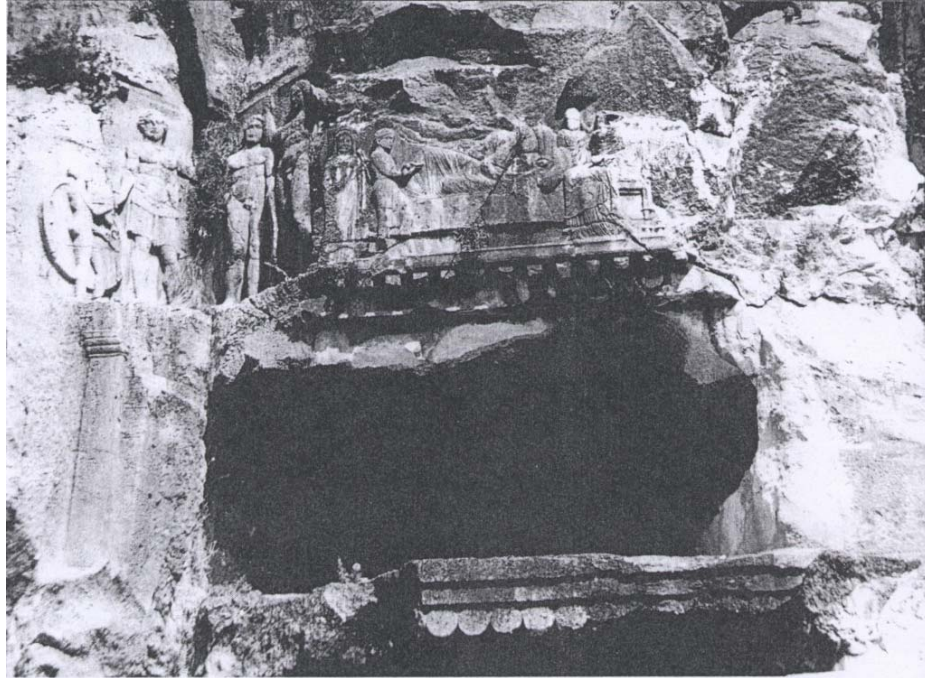
## 2.11 MYRA – [Barr.65.C5]

The city of Myra (in the province of Lycia et Pamphylia) is in present-day Turkey. Where the old harbour was situated, the surrounding land was at low level and subject to river flooding which caused layers of silt being deposited over the whole valley floor and eventually the old harbour became buried. Positioned on higher ground lies the remains of an ancient theatre. Behind the theatre are recesses in a near vertical rock-face where early Myra inhabitants in the 5<sup>th</sup>- 4<sup>th</sup> century B.C.E. buried their dead by carving tombs. The stoneworkers of the tombs not only chipped their way into the rock face but created the appearance of small apartments. Carved figures were made of people in everyday life-like activities. From a distance the carvings of people are shown as if they are standing on verandahs, or standing by windows with the columns being of cut stonework. Depth is created by looking through the so-called windows into recesses or chambers into the rock face of the tombs which can accommodate a family group. Some of the carved figures are shown to be looking outward, and some are free-standing. (Fig.13a, 13b)



**Fig 13a. Lycian tombs at Myra showing honeycombed rock cut-outs**

*Taken from S.Lloyd, Ancient Turkey*



**Fig 13b. Lycian tombs at Myra showing platforms**

*Taken from S.Lloyd, Ancient Turkey*

The Lycian coastline is subject to Meltemi winds even in the summer season and ships need to take shelter at the port or anchor at a safe bay. During this time the visibility and moist air condition can still provide a problem for those who are under sail.

## **2.12 RHODES – [Barr.60.G3]**

The journey continues from Myra to the Greek island of Rhodes where Foggius would be expected to arrive on the 15<sup>th</sup> September.

Apollonius, (third century B.C.E.) from Alexandria, retired to Rhodes, and his *magnum opus*, the *Argonautica*, is a tale about the journey of the Argonauts. According to Taplin: “a journey made in mythological

time but in real space, ... and landmarks ... which the poet claims are 'still in existence to this day'. ” Jason’s voyage crosses the Black Sea by Cape Sinope to journey up the Danube river, travelling to Italy, North Africa the Greek islands and returning through the Bosphorus, the Black Sea and then home.<sup>71</sup> It is in the direction of the Black Sea where the Roman traveller will sail after leaving Rhodes.

On the east coast of Rhodes lies the city of Lindos, with an Acropolis on a hill top. To the foot of the steps, which lead towards the Acropolis, are the remains of the Hellenistic staircase leading to the Stoa, the Doric Temple of Athena and the Propylaea. On the processional route, leading to the Acropolis, carved onto the rock face is a relief of a Rhodian trireme (c. 180-179 B.C.E.) which can still be seen, but missing is the statue placed on the bow of the General Hagasander Mikkion. The work was carried out by Pythokritos, possibly the same sculptor who created the Nike of Samothrace of the Sanctuary at Kabeiroi.<sup>72</sup>

The Roman traveller, Foggius, is nearly half-way through his journey to reach Rome by the end of December. He would be expected to arrive at Ephesus on the 16 September.

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<sup>71</sup> Taplin, 2000, 243.

<sup>72</sup> *OCD*, 1970, *Rhodes, Cults and Legends*, 92; Athena was worshipped with fireless offerings.

### **3 CHAPTER 3 – Turkey, The Black Sea, Greece & Italy.**

#### **3.1 EPHEBUS - [Barr.61.D.E.F.]**

From Rhodes the journey by sea would proceed along the coastline of present-day Turkey, passing Samos<sup>73</sup> en route to Ephesus. The city was linked to the Aegean Sea by means of a narrow channel (which in antiquity silted up). Its maritime activity in Hellenistic times made Ephesus a thriving community. Ephesus was also a staging point between Asia and Europe - a messenger service with horse-riders using a system of relays, was established by the Achaemenids, and at the time of Cyrus (550-520 B.C.E.) posting stations were built along what became known as the Royal Road, which allowed a relay of riders to cover one day's ride after which there was a change of rider and a change of horse. The Royal Road was not necessarily a built road but a route, which went from Northern Syria, past Laodicea, through different regions and reaching Ephesus - a distance of 1,600 miles.<sup>74</sup>

Ephesus was colonized by the Ionians, who were driven out by Croesus (560-546 B.C.E.). He built the city and contributed towards the Temple of Artemis. Later the city came under the control of Alexander the Great, and at the death of Attalus III in 133 B.C.E. he bequeathed his Pergamum kingdom to the Romans, and it became the capital of the province of Asia.

The Temple of Artemis, measuring 55 x 114 metres, acted as a treasury or bank for the deposits made by various cities and individuals, and providing security for financial holdings. Heraclitus (c.500 B.C.E.) when nearing the end of his life, deposited in the temple his philosophical writings, which related to 'unity-in-opposites'

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<sup>73</sup> Birthplace of Mandrocles who bridged the Bosphorus for Darius.

<sup>74</sup> Hill, 2002, 77.

which was written at the time of the Persian Achaemenid dynasty.<sup>75</sup> The only remains of the temple is one column, and there are also some fragments. Strabo writes:

... when the Phocaeans were setting sail from their homeland an oracle was delivered to them, it is said, 'to use for their voyage a guide' received from the Ephesian Artemis; accordingly some of them put in at Ephesus and inquired in what way they might procure from the goddess...

They were instructed to take a wooden image of Artemis, an *xoana*, (which they believed came from heaven) and also a woman priestess Aristarcha, when they were to sail away, and in every city which they made into a colony they established a temple in recognition of the guide to their voyage which they had received from Artemis.<sup>76</sup> It can be seen from Strabo's description that whenever a cult image was made of Artemis, she was seen as a guide to Phocaeans' journeys at sea and their success in establishing new colonies.

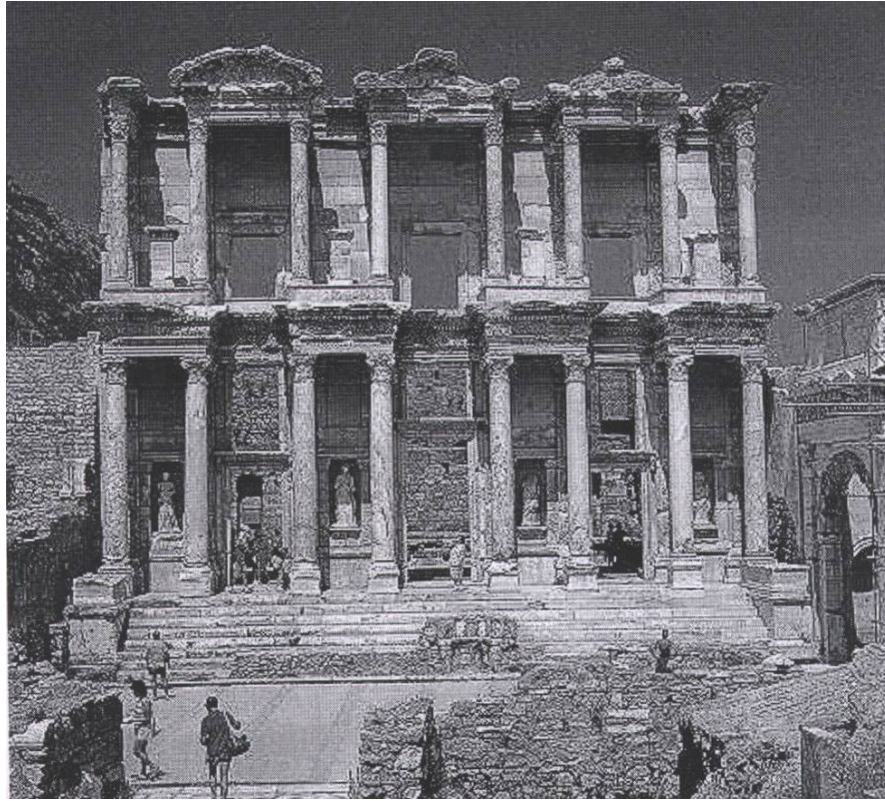
The Roman Library of Celsus can be seen at Ephesus, which was donated by Titus Julius Aquila Polemeanus in memory of his father Gaius Iulius Celsus Polemeanus who was laid to rest in a sarcophagus within a vaulted chamber beneath an apse. The work was completed around 114 C.E. by Celsus' grandson (**Fig 14**).

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<sup>75</sup> OCP, 1995, *Heraclitus*, 351-352.

<sup>76</sup> Strabo 4.1.4.





**Fig 14. Library of Celsus, Ephesus**

*Photo: <http://classics.uc.edu>.*

The shape of the building is rectangular with the apse positioned centrally which possibly held the statue of Celsus. In all, the building measured 16.70 metres x 10.9 metres. Inside the building with its two-tiered gallery are niches which were able to store around 12,000 rolls. Outside can be seen Ephesian decorative carvings on the façade, and semi-circular pediments are on either side of a triangular shaped pediment which illustrates a characteristic of the Hellenic period. The structure consists of vertical and horizontal columns and beams, the latter of which was determined by the capability of the span of the beams or lintels.<sup>77</sup>

Ephesus was one of the cities which Paul of Tarsus was reported to have journeyed.<sup>78</sup> There was civic disorder in the city which he wanted

<sup>77</sup> Moffett, Fazio, Wodehouse, 2003, 2; Ward-Perkins, 1994, 287-297.

<sup>78</sup> Phillips, 1967, *Acts* 27.

to be part of, when some of the people at Ephesus objected to those who robbed their temples and those who tried to stop the people at Ephesus from believing in their own gods and idols – until the civic disorder appears there seems to have been no objection to people living together with different religious beliefs.

It would seem that Paul was a person who liked to be part of disturbances, such he was reported as ‘causing maximum disturbance among a volatile crowd’ at a temple in Jerusalem.<sup>79</sup> The point being made here is to show that while sea travel remained on the whole reasonably safe, with many people crossing the Mediterranean, there were reported occasions, such as that recorded by Luke, which provides some insight into the turmoil of being on board a ship.

The sea voyage made from Jerusalem made by Paul and Luke, also included another narrator(s), as well as a party of prisoners (said to have been over two hundred), and by comparison, a small number of the ship’s crew. The captain sheltered the ship from a storm, but as it was a cargo ship, possibly a grain carrier, he would need to find a suitable spot otherwise the ship could become trapped on a sandbank or rocks. To manoeuvre a large vessel, caught in a violent storm or typhoon wind, involved the crew fighting the severity of the wind whilst being engaged in steering and changing the direction of the sails.

When the violence of the storm had eased the captain sailed, with the lee of Crete providing some protection, on to Salmone, and near the city of Lasea. It would seem that the captain had shown an intention to anchor there for the rest of the bad weather as there would be no financial gain to reach Rome with no cargo.

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<sup>79</sup> Barton & Muddiman, 2001,1055; *Acts* 21.

The prisoners on the ship, especially those with little or no sailing experience, would have found the experience of the storm quite traumatic when the ship was tossed about and waves were coming over the decks. Lasea would have been useful for supplies and the ship could have safely stayed there until weather conditions improved or even for the duration of the season. However, Paul (a prisoner) made himself spokesperson and informed the captain:

I can see, gentlemen ... that this voyage will be disastrous: it will mean grave loss, loss not only of ship and cargo but also of life ... and the harbour was unsuitable for wintering ... the majority were in favour of putting out to sea. (New English Bible)

...nigh where unto was the city of Lasea, Now when much time was spent, and when sailing was now dangerous, because the fast was now already past ... I perceive that this voyage will be with hurt [*sic*], and much damage, not only of the lading and ship, but also of our lives ... the more part advised to depart... (King James Version)

Sir, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives ... the majority advised ... to put to sea from there. (Revised Standard Version).<sup>80</sup>

Whether the Egyptian ship's captain decided to stay close to the shoreline for protection from the winds, or sail by tacking out to deeper waters to avoid being smashed against the coastline, should have been left to the captain to decide, but there seems to have been a 'majority' trying to override decisions being made by the captain. Paul could be seen as wanting to have sole authority and encouraging a 'passenger mutiny'.

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<sup>80</sup> Phillips, 1967, *Acts* 27.



Being on the lee side of the island, there was a lessening of wind – the ship continued on its way only to be faced with further storms. At this point there seems to have been further passenger/crew problems, with the narrator indicating this with the use of ‘we’ and ‘they’.

The ship’s boat (which was normally towed behind) had been hauled aboard when the seas had begun to get rough – the poor weather conditions continued for a further fourteen days. At night, without any form of navigation sightings, the crew took soundings to see how close they were to land - it was night when they dropped four anchors. During the day, when they let down the small boat, the crew would have needed to look for land or their bearings as well as check on the condition of the vessel.

Casson, writing about anchors, says that in general, crew laying out the anchors off-shore would have been kept at the fore and aft of the ship (as well as a ‘sacred anchor’) – the gear for lowering would have been heavy, with large merchant vessels carrying winches, with mooring lines, and cables for each anchor.<sup>81</sup>

On Paul’s ship, after leaving Lasea and on day three of the fourteen-day storm, the ship’s tackle had been thrown overboard, so the crew could have had problems to raise or lower the anchors and any unusual action could have been misinterpreted by the passengers.

Paul draws an ‘escaping crew’ conclusion - ‘as though they were’ or in ‘pretence of laying out the anchors’. It is not confirmed that the crew were definitely leaving the ship. Paul’s interpretation that the crew were escaping encourages the centurion to cut the ropes of the small boat in which the crew were being lowered down to the sea, making this an act of violence against the crew. No mention is made after this

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<sup>81</sup> Casson, 1971, 248-358.

point about the captain and the crew's safety - in the end, after the passenger's took control, the vessel broke up.

Casson writes of Synesius, 370-413 C.E., (*Epistolae*, 4.160a), who believed that the captain was on the verge of bringing the ship to disaster and that they (Synesius and the passengers) tried to force him against battling with the rocks; then, unexpectedly, the captain spun the ship about and began battling against the sea. Casson points out that Synesius would have been unaware of the captain's control – that he was taking a 'long tack landward and extending it just as far as he could, then taking the vessel on the opposite tack, trying for the off-shore wind' – which indicates that passengers were not fully aware of the skills of seamanship.<sup>82</sup>

Luke's narrative at times provides an imagery of Paul being the classical Greek hero, like *Odysseus*. Luke may also have been providing a different type of imagery where the turmoil of storms could be interpreted as the turmoil on board the ship as well as the extremely bad weather conditions. The ship was doomed for disaster once the captain lost his authority to control the ship in the way he knew best.

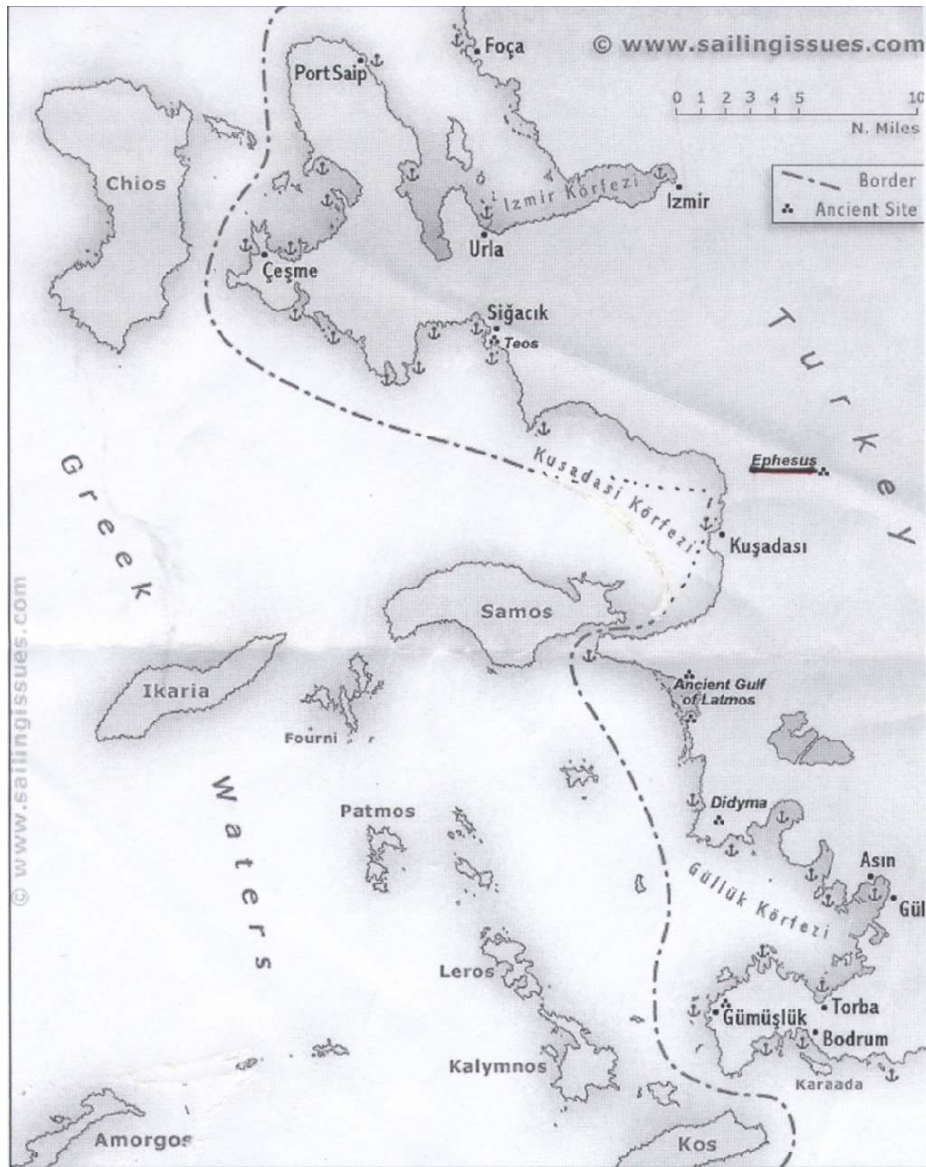
Foggius would leave Ephesus on the 16<sup>th</sup> September, on an untroubled journey to arrive at Trapezus on the Black Sea (on one of the shores of present-day Turkey) on the 26<sup>th</sup> September.

### 3.2 SEA ROUTE TO TRAPEZUS – [Barr. 51.G,H; 52; 87;a 86]

The voyage from Ephesus keeps close to the coastline of Turkey, and passing, Chios, then Lesbos and between the Turkish coastline, and then through the Hellespont to Lāpseli (Lampsacus) and to the Sea of Mamara. (Map.10)

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<sup>82</sup> Casson, *Travel in the Ancient World*, 1994.



**Map 10. Ionian Islands and Ephesus**

Source: <http://www.sailingissues.com>

To reach the Black Sea the route passes Cyzicus<sup>83</sup> and to the waters between Chalcedon (Kadiköy) on the right-hand side and Byzantium (Istanbul) on the left. Byzantium resisted Philip of Macedon when he laid siege to the city in 340-339 B.C.E. Hecate, the goddess, is believed to have helped the besieged people and her symbols, the crescent and star, were later adopted by the Turkish state, and later as

<sup>83</sup> Where Alcibiades' gained naval victory in 410 B.C.E. over the Spartans.

Islamic symbol. It was besieged again between 193-195 C.E. when the city gave its support to Pescennius Niger against Septimius Severus – Severus in retribution punished the city for loss of support. After the Bosphorus the journey continues eastwards along the coast passing Sinope until reaching Trapezus, arriving there on the 26<sup>th</sup> September.

### 3.3 TRAPEZUS – (Trabzon) [Barr.87.E3]

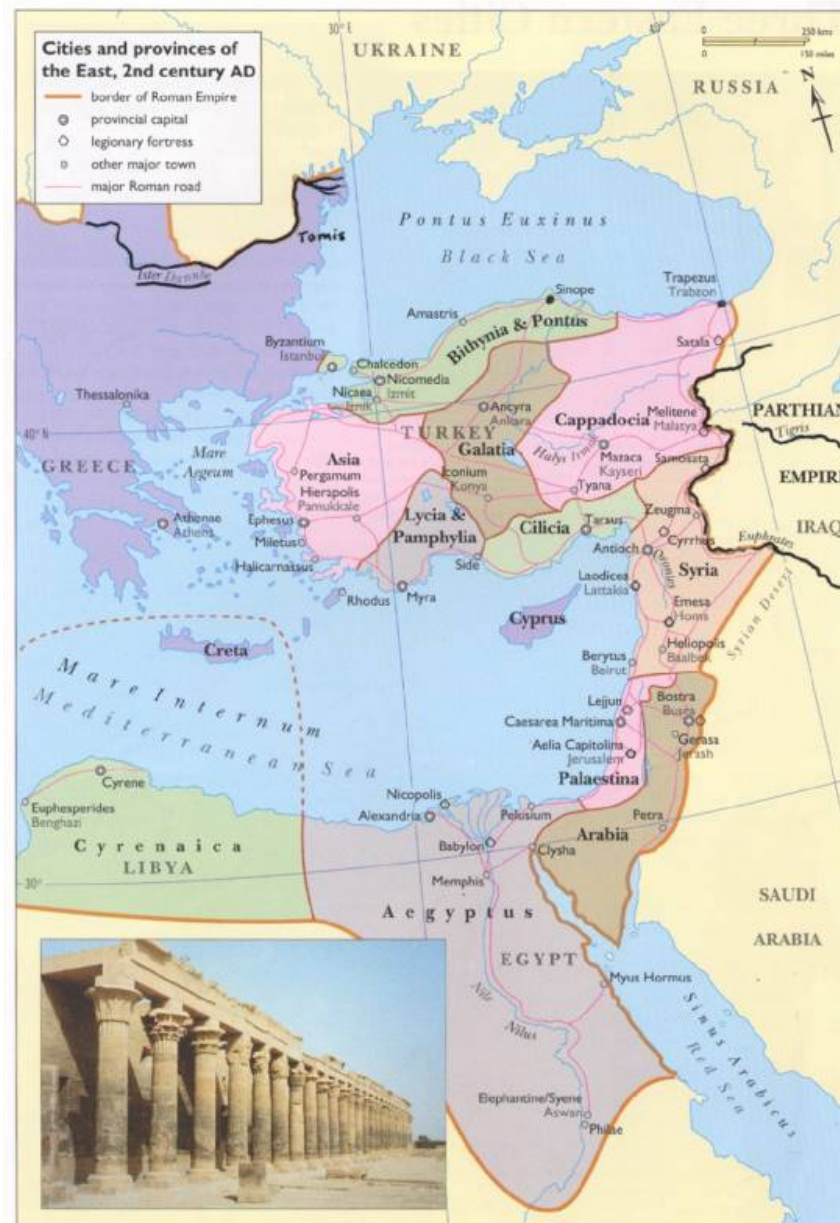
Julian-Claudian emperors considered Trapezus as a place of prime importance because of its road-link to the east including Armenia, until Rome built more roads into the east. By 193 C.E. there had been a number of pretenders and usurpers around Byzantium and the Black Sea and the waters were kept under control by the navy, the *classis Pontica*.

Not too far inland from Trapezus lies one of the springs of the Euphrates river.<sup>84</sup> This position can be seen as a frontier of the empire forming a line from Turkey along the Euphrates, passing Syria, then following the Euphrates which parallels the Tigris, passing Ctesiphon in Mesopotamia, and then on to the mouth of the river at the Persian Gulf and linking the east with the west. In the opposite direction across the Black Sea lies Tomis, (the next port of call) which is close to the Danube river and links in an imaginary border-line some of the countries westwards (going through present-day Eastern Europe and Northern Europe) to Germania. (**Map 11**)

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<sup>84</sup> Barrington Map, 89.2ABC; 91.1A, 2ABC,4DE; 91,2E, 3E, F4, G5.

On September 27<sup>th</sup>, 2005, the United Nations (World Tourism Day) ‘tipped its hat’ in recognition of Jules Verne as a visionary in travel and transportation. The Secretary-General wrote that ‘travel enables us to enrich our lives with new experiences, to enjoy and to be educated, to learn respect from foreign cultures, and above all to contribute to international cooperation and peace throughout the world.’



**Map 11. Showing the colonies of Tomis and Trapezus**

Source: Codex Photographic Archive London

West of Trapezus is the coastal city of Sinope which became a Roman colony when Julius Caesar gave it the name of *Colonia Iulia Felix Sinope*. Pliny the Younger, when he was governor of Bithynia in ca. 110-112, wrote to the Emperor Trajan saying: ‘The town of Sinope ... is in need of a water supply. There is ... a source sixteen miles away,

through a doubtful area of marshy ground.’ Trajan gives Pliny support to provide an aqueduct<sup>85</sup>.

After having sailed passed Sinope, Foggius continues the journey along the coastline of the Black Sea to Tomis. Three months are left for the Roman traveller to complete the challenge of making a continuous journey around the Roman world. It took Ovid, from December, three months to travel from Rome to Tomis. October until Spring were not popular months for making sea journeys. Reversing Ovid’s journey, which will be from Tomis to Rome, Foggius will take three months from the beginning of October to December to complete his journey.

### 3.4 TOMIS – (Constanta) [Barr .22.F4]

Ovid (43 C.E. – 17 C.E.) was ordered by the Emperor Augustus to dwell, *relegatio* or exile, in the designated place of Tomis. Tomis, south of the river Danube, is situated on the Black Sea, in Scythia Minor. Following his departure from Rome, Ovid wrote *Tristia* and *Epistulae ex Ponto* in which he writes of his journey to Tomis, as being on the edge of the Roman world (but the Greeks had been in the area for centuries) - and the dangers which the emperor had placed him under with the constant tribal attacks on the area.

Ovid left Italy on 9<sup>th</sup> December (8 C.E.), arriving at Tomis, with its climate of cold winters but hot summers. Some of the problems with ancient sea travel in the winter months was that it could be difficult for navigators, because of cloudy skies which made it difficult to navigate by the stars, the short daylight hours when landmarks may be seen, frequent rain, and changing wind directions, and storms. Ovid provides imagery of being on rough seas:

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<sup>85</sup> Piny, *Letters*, 10.90-91.

... what mighty winds raise up the billows!  
Sand's seething from the bottom of the sea.  
On prow and curving poop high as a mountain  
Waves leap and lash the painted deity.  
The battered timbers boom, the ropes are shrieking,  
The keel itself is groaning....<sup>86</sup>

### 3.5 SAMOTHRACE - [Barr.51.F4]

: '...My tired ship put in to Samothrace', writes Ovid.

On Samothrace in the Aegean can be seen Mount Fengari situated just north of the centre of the island which reaches a height of 1600 metres. Poseidon in Homer's *Iliad* viewed the Trojan War:

In Samothrace, on a mountain's brow,  
Whose waving woods o'erhung the deeps below,  
He sate; and round him cast his azure eyes,  
...  
Below, fair Ilion's glitt'ring spires were seen,  
The crowded ships, and sable seas between  
There, from the crystal chambers of the main,  
Emerg'd, he sate; and mourn'd his Argives slain.<sup>87</sup>

The Nike of Samothrace, (now placed in the Louvre in Paris) stands 3.28 m high and sculpted by Pythokritos of Rhodes, and made from Parian marble. It celebrated naval victories in 191-190 B.C.E. won with allies of Rome and Pergamum against Antiochus III 'The Great' of Seleucid Syria at Side and Myonessus. The Nike, known as Victory of Samothrace, is a winged goddess but with the head missing, the rest of the sculpture shows the goddess as if standing on the prow of a ship, giving the appearance of movement or motion as a breeze blows towards her body. Her clothing of gentle folds looks as if it is being blown by the wind and her wings are carefully carved.

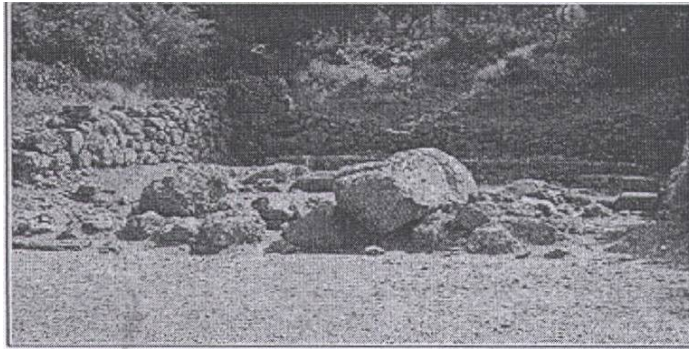
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<sup>86</sup> Ovid, *Tristia*, 1.4.5-28; 1.10.10-28; 1.10.90-91; 1.23-4.

<sup>87</sup> Homer, *The Iliad*, 13.19-26.

Although the statue is no longer on site, a visitor can see the room where Victory of Samothrace once stood.

The history of Samothrace and the sanctuary goes back to the Thracian people, but the Greeks increased the *Temenos* in the 5<sup>th</sup> to 4<sup>th</sup> century B.C.E. and further extended by Ptolemy II Philadelphus (285-247/6 B.C.E.) and Queen Arsinoe. (**Fig. 15**)



**Fig 15. Room where Winged Victory of Samothrace discovered**

Source: <http://www.csum.edu>

### 3.6 SOUNION – [Barr.58.G2]

In the *Odyssey* the description of Sounion is: ‘For we were sailing together on our way from Troy, when we came to Holy Sounion....’<sup>88</sup>

The Sanctuary of Poseidon which is situated on a promontory at Sounion, overlooks the sea. The temple was constructed using a local coarse white marble, *Agrileza*, for the *peristyle* and *Poros* for the *cella*. An Ionic frieze of Parian marble depicts mythical battles between the Gods and the Giants, the Lapiths and Centaurs and the exploits of Theseus.

The Doric columns can be seen from the sea - the temple became a land-mark for early sailors passing between the mainland and Euboea.

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<sup>88</sup> Homer, *Odyssey*, 3.278



Work on the temple was carried out before the Parthenon, with the proportional design possibly being attributed to the architect Aktinos.  
**(Fig.16)**

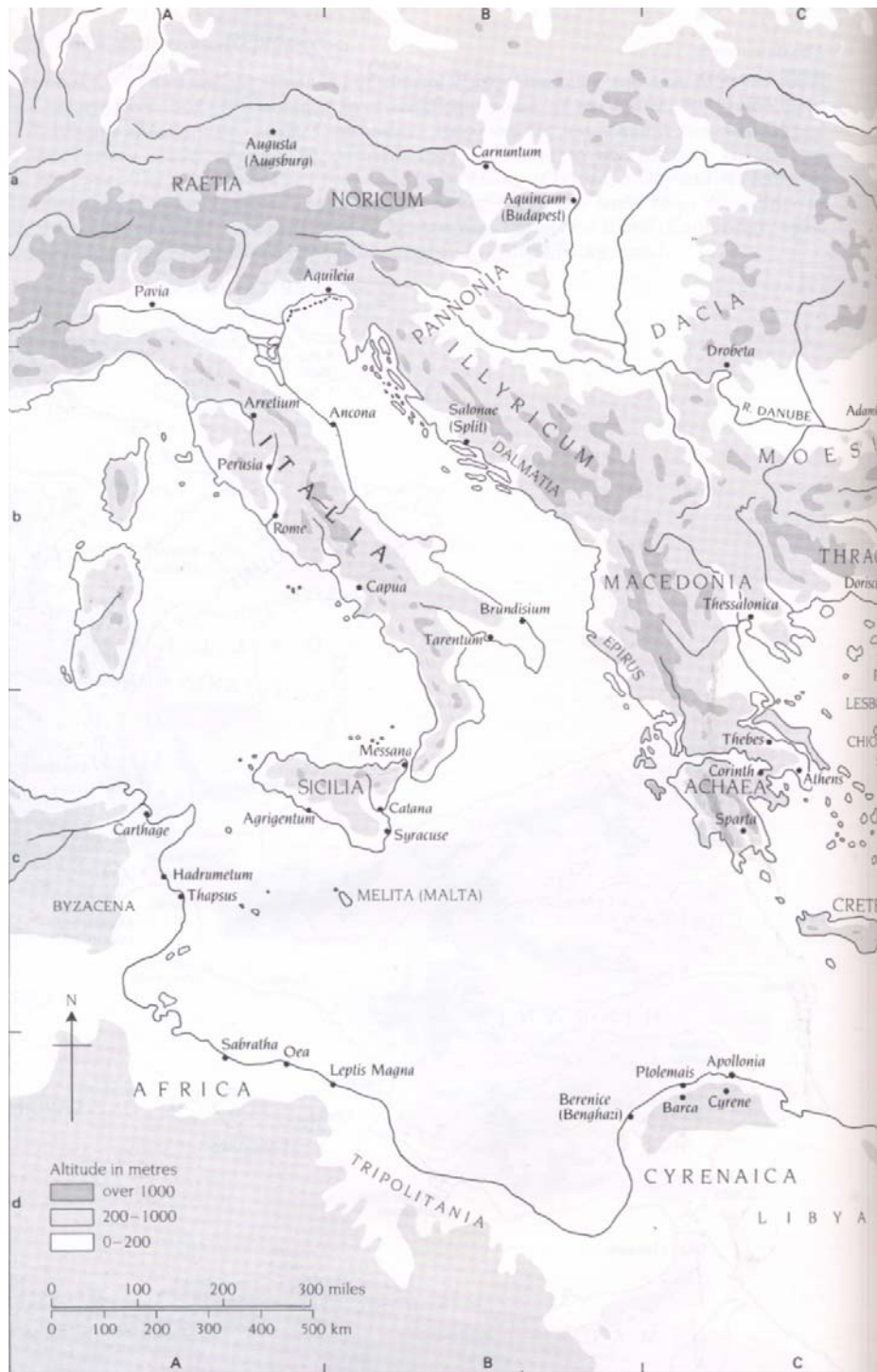


**Fig 16. Sounion Promontory**

*Photo: Readers Digest, Monuments of Civilisation – Greece*

### **3.7 ATHENS – [Barr.59.B3]**

The distance by sea from Sounion promontory Peireius (Piraeus) is approximately 35 miles, where the Roman traveller embarks and continues six miles inland towards Athens. The sanctuaries built on the Acropolis were for worship of the gods, especially the goddess Athena. **(Map.12)**



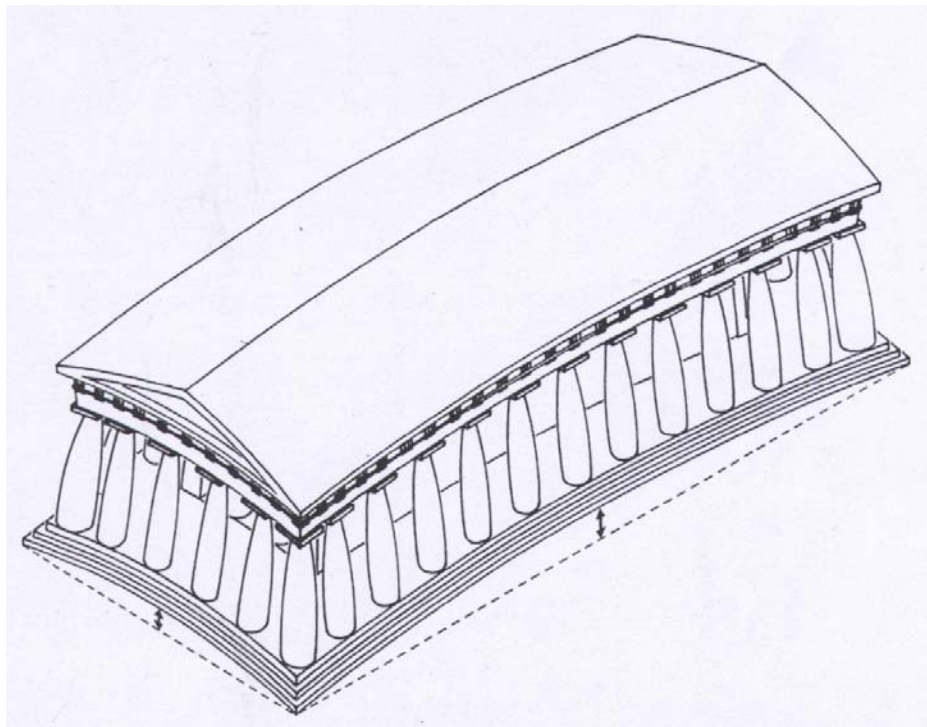
**Map 12. Athens to Brundisium**

*Taken from: J. Bordman et al, The Roman World*

Pericles and the assembly saw to the building programme on the Acropolis. Accounts, taken from fragments remaining from a stele on

the site, show that construction had been carried out between 447/6 B.C.E. and in 433/2 B.C.E.<sup>89</sup>

There was an earlier seventh century B.C.E. temple (archaic Athenian), which was destroyed by the Persians when they attacked Greece and the Acropolis in 480 B.C.E. The older building's *stylobate* had the top two steps in marble with the lowest of limestone. The Parthenon built under Pericles instructions had a *crepidome* of three marble steps, and it was placed on the same (curvature) site; being a larger structure the new temple required extensions as well as adjustment to some of the existing curvature foundations. (**Fig 17a, 17b**)

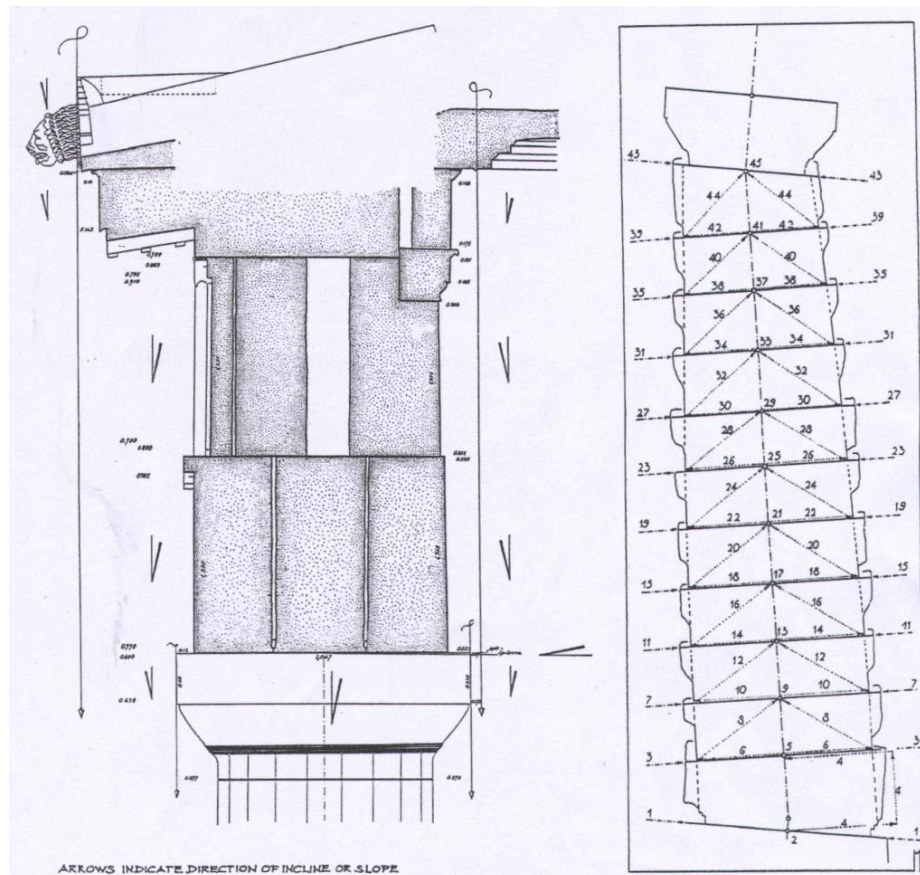


**Fig 17a. Curvature and other refinements of the Parthenon**

*Taken from J.Neils, The Parthenon*

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<sup>89</sup> Neils, 2005, 53.



**Fig 17b. Parthenon, types of inclination in the exterior order.**

*Taken from J. Neils, The Parthenon*

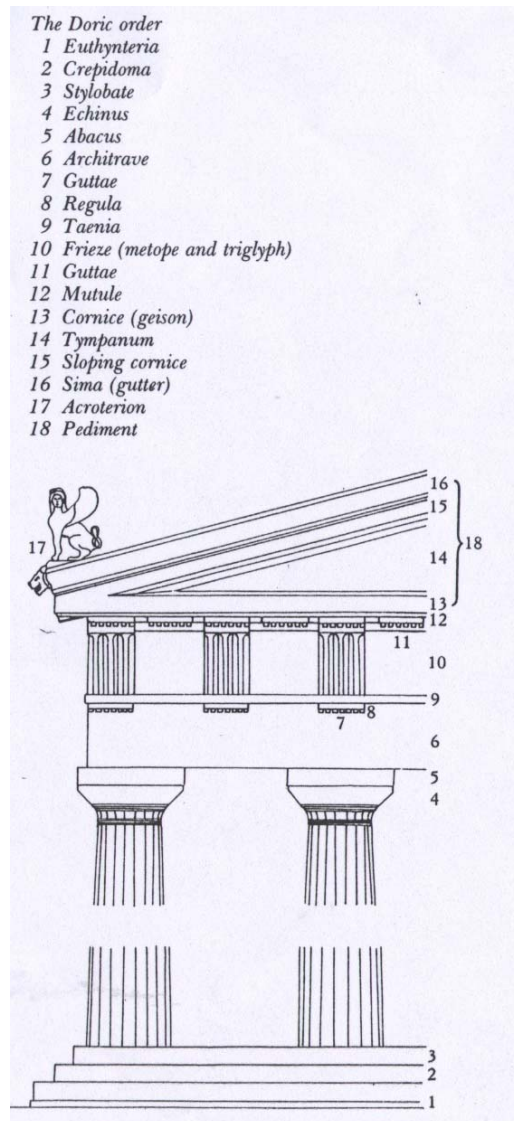
The Parthenon foundations were layered on a curved perception, with the master builder having to control the use of the levelling instrument, and also to take into account when erecting the columns and capitals and his mathematical skills were necessary to calculate the progressive slope. Iktinos and Kallikrates seem to have been the architects or master builders, whilst Phidias was the sculptor and was the supervisor of the whole project working under the orders of Pericles.<sup>90</sup>

The architecture of the Parthenon was subject to principal 'orders' such as Doric or Ionic. The Doric order followed the patterns laid down in the seventh century B.C.E. when the building with wooden carpentry patterns was later developed in stone. Doric columns have no bases; at the top of the columns - before the architrave - the

<sup>90</sup> Plutarch's *Lives, Pericles*.



capitals are plain as is the architrave. Above the architrave can be seen three horizontal bands, or vertical triglyphs, which were originally beam ends with openings between.<sup>91</sup> (17c)



**Fig 17c. The Doric Order**

*Taken from Readers Digest, Monuments of Civilisation – Greece*

To look up at the straight columns, a visual illusion could have given the viewer the impression of concaving, however the Greeks, by *entasis*, or straight convex curving of the shaft, counter-acted this illusion, which was one of the characteristic of mainland Greek architecture when building Doric columns, which was earlier

<sup>91</sup> Neils, 2005, 101-155.

conceived around the mid-sixth century B.C.E. The columns subtly lean inwards, with the upper part of the work leaning outward. The corner columns are four centimetres thicker, with the spacing between the corner columns and the columns on each side having the space reduced by sixty-two centimetres. (17b)

The façade of the Celsus Library at Ephesos, in the early second century C.E., is one of the last known buildings to have curvature with the top of its second story providing what appears to be at a straight eye-level. Above this level there is from the centre a downward curve to either side and on the lower level from the centre position there is an upward curve. The ground level floor being on a straight line.

The west pediment of the Parthenon has some of its figures missing, which depicted Poseidon and Athena in a struggle for Attica, and on either side of them showing the heroes. On the eastern side was sculpted Athena being born from the head of Zeus, the figures carved in the round. Pausanias on his visit to the east side of the temple writes:

As you go into the temple called the Parthenon, everything on the pediment has to do with the birth of Athena; the far side shows Poseidon quarrelling with Athena over the country.<sup>92</sup>

The high relief metopes show mythical combats. The north metopes with scenes of the sack of Troy, south depicting Lapiths and Centaurs, the west with Amazons fighting Greeks, and the eastern metopes having scenes of Gods fighting with Giants.

A low relief Ionic frieze (160 meters) runs around the top of the *cella* wall situated within the colonnade with a procession of the festival of the Panathenaea. The south-west corner of the Parthenon placed within the *peristyle*, high on the *cella* walls the processional frieze showed horsemen, chariots, and elders on the north and south frieze

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<sup>92</sup> Pausanias 1.24.5

who greet the Olympian gods on the east side of the frieze (**Fig 18**). (parts of the frieze are displayed in various museums). The emphasis on the frieze related to the glorious and heroic past and more immediate events at that time.

In the west chamber there are fragments of what were four columns of Corinthian design. The *naos* housed the image of Athena Parthenos

Phidias could not personally have carved all the sculptures for the pediment figures, frieze and metopes, but he would have been the originator and designer. Certain jealousies arose with Phidias being accused of embezzling the gold from the statue. It is on Athena's shield that Phidias is reported by Plutarch to have incorporated his own portrait and that of Pericles in the design:

Phidias, and especially the fact that when he wrought the battle of the Amazons on the shield of the goddess, carved out a figure that suggested himself as a bald old man lifting on high a stone with both hands, and also inserted a very fine likeness of Pericles fighting with an Amazon. And the attitude of the hand, which holds out a spear in front of the face of Pericles, is cunningly controlled as it were with a desire to conceal the resemblance, which is, however, plain to be seen from either side.<sup>93</sup>

Pausanias (c. 150 C.E.) on his travel to the Acropolis describes the statue of Athena:

The statue is made of ivory and gold. She has a sphinx on the middle of her helmet...she stands upright in an ankle-length tunic ...She has a Victory about eight feet high, and a spear in her hand and a shield at her feet.<sup>94</sup>

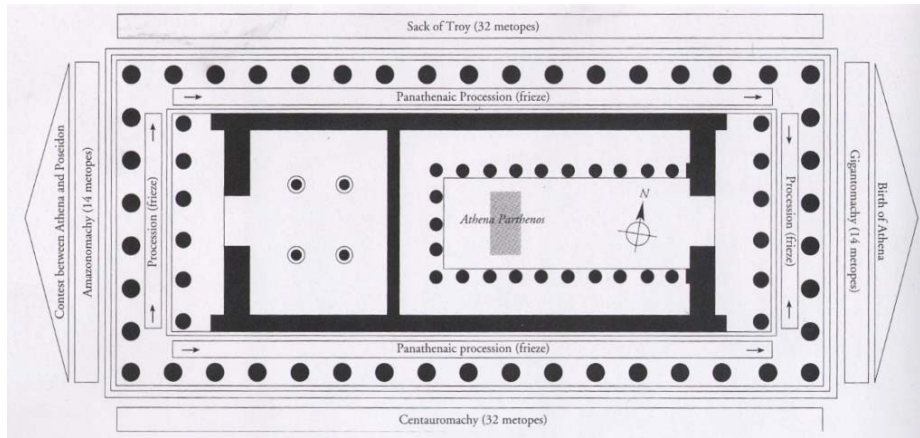
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<sup>93</sup> Plutarch's Lives, *Pericles*.

<sup>94</sup> Pausanias, 1.245.

Pausanias does not make any mention of Plutarch's description regarding the face of Phidias on the shield.

The Roman traveller, being a man of reasonable standing, would have also been well versed in the writings of Plutarch (c 50-120 C.E.) and Pausanias, at the time of visiting the Acropolis.<sup>95</sup> **(Fig.17d)**

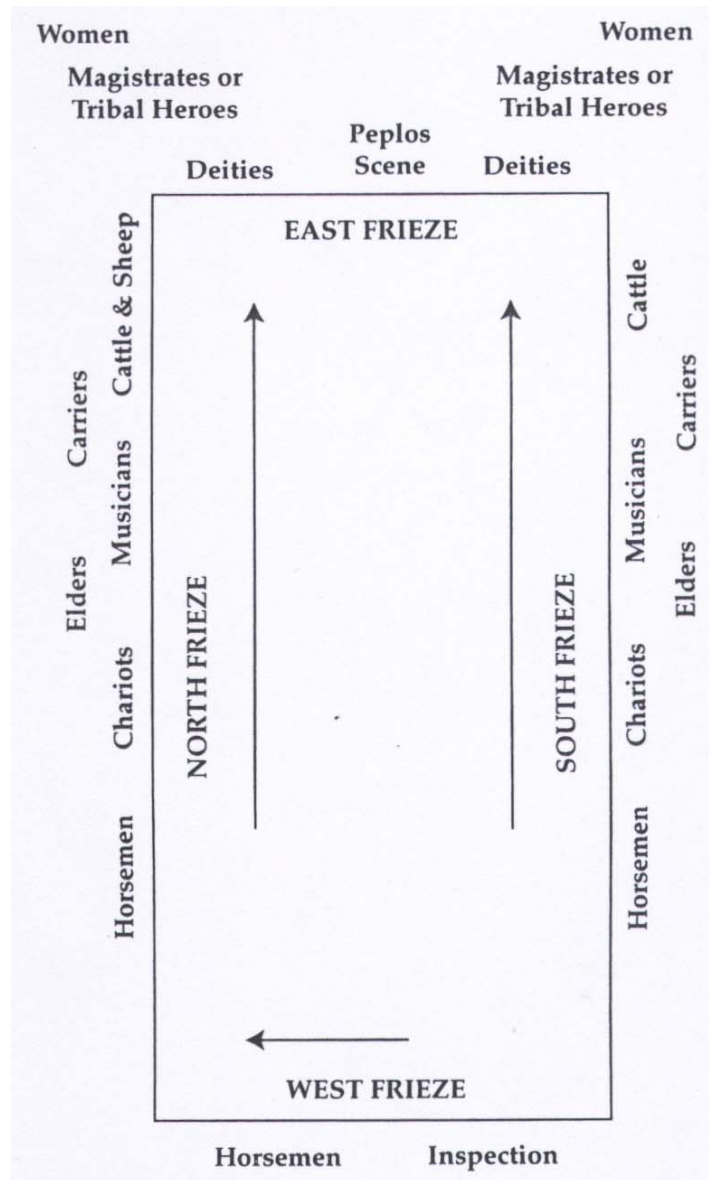


**Fig 17d. Plan of the Parthenon, Athens**

*Taken from Gardner's Art through the Ages*

<sup>95</sup> Pausanias, *Attica*.





**Fig 18. Plan of the Parthenon frieze**

*Taken from J. Neils – The Parthenon Frieze*

### 3.8 CORINTH – [Barr.58. D2,E2]

Corinth had ports on either side of the Isthmus at Kenchreai waterway on the Saronic Gulf (now under water) and Lechaion harbour (now silted up) on the Corinthian Gulf. Ancient Corinth lies about three miles south of modern Corinth. In order to reach the Ionian Sea it was easier to go across the short stretch of land and go through what is now known as the Gulf of Corinth. (**Map 12**) To cross the narrow stretch of

land at Corinth there was an ancient quay with preserved paving. The quay had been used to manoeuvre vessels out of the water by means of a wheeled cradle. Channels made by the wheels can still be seen and the grooves made by the cables.

The small ships on leaving the Saronic Gulf travelled along the Diolkos (haulway – otherwise known as a stone railway) by resting on wooden cylinders (with the ships commodities being unloaded and taken by road) and were hauled along until reaching the Corinthian Gulf and lowered into the sea and the cargo returned to the hold. Dio Cassius wrote about Caesar crossing the isthmus: ‘Because it was winter, he [Caesar] had his ships hauled across the isthmus of Corinth’. Suetonius writes: ‘And at the inauguration of a work, he [Nero] cut through the Isthmus ....’<sup>96</sup> The work was not completed. Foggius would continue the journey towards the Ionian Sea and turn towards Corfu and crossing the Adriatic Sea to the heel of Italy and Brindisi.

### 3.9 BRUNDISIUM – [Barr.45.G3]

Brundisium is the best natural harbour in southern Italy and was the main port linking Rome and the east. It was here that Caesar attempted, unsuccessfully, to stop Pompey’s ships from sailing in 49 B.C.E.<sup>97</sup>

Trajan ordered the Via Appia to be extended to Brindisium and to commemorate this link had two nineteen meter high columns erected in 117 C.E. erected (only one now remains), made of white marble, and at the top are the carved heads of Neptune, Jupiter and Mars and Pallas, with eight tritons.<sup>98</sup> (**Fig.19**)

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<sup>96</sup> Suetonius, *Nero*; Dio Cassius, 55.

<sup>97</sup> The Civil Wars, 1.24-25.

<sup>98</sup> *OSCAR*, Trajan, 741.



**Fig 19. Column at Brindisi**

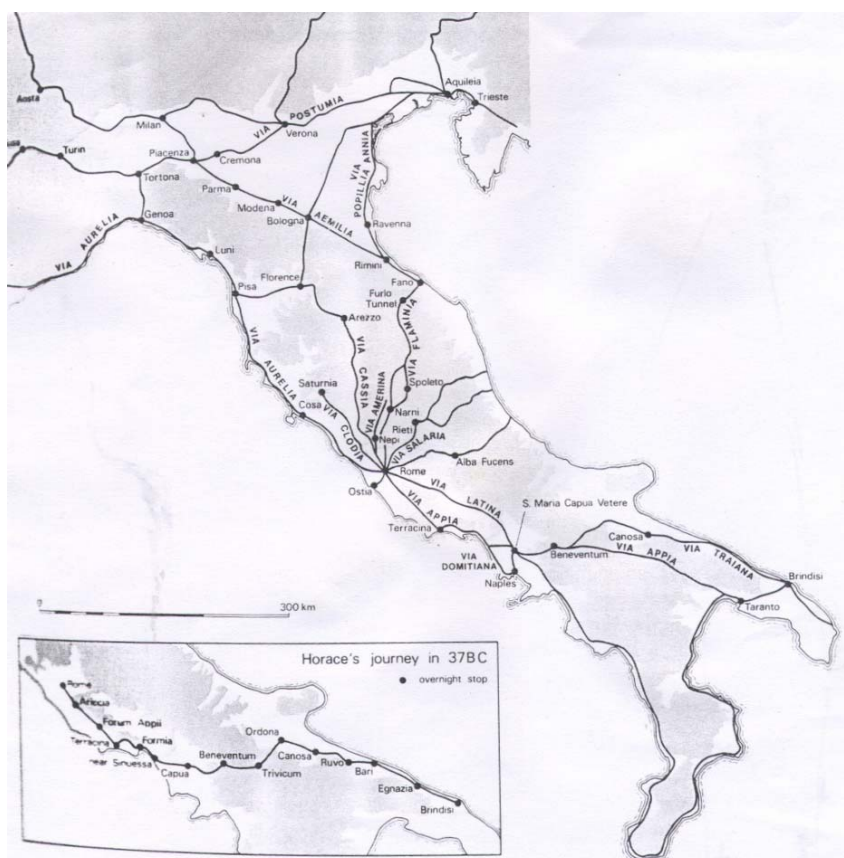
*Taken from T.W.Potter, Roman Italy*

### **3.10 VIA APPIA TO ROME – [Barr.44, F4, E3, D3, C2]**

From Brundisium to Rome, where the journey will end, the Roman traveller, Foggius, will take the same route which was travelled by Horace and his companions in 37 B.C.E. - a route which present-day travellers may, to some extent, also cover – however, it is no longer possible to take a barge through the Pomptine Marshes.

The road which Horace travelled along with his companions, the Via Appia, provides an insight into the towns he stopped at along the way. Horace was travelling in the opposite direction, from Rome to Brindisium, whereas the Roman traveller in his journey around the Roman world will go from Brindisium to Rome.<sup>99</sup>

Between Brindisium and Canusium are the towns of Ignitia (Egnazia) situated on the coast which Horace reported: ‘...the weather was better but the road worse all the way to the walls of Bari, renowned for fish’. From Bari the journey continues to Rubi. Between these two towns Horace commented that there a heavy downpour of rain and that he and his companions were ‘worn out after covering a long stretch of road damaged by heavy rain’. **(Map 13)**



**Map 13. Brindisi to Rome, Via Appia**

*Taken from: T.W. Potter, Roman Italy*

<sup>99</sup> Horace, *Satire*, I.5.

Canusium (Caposa), the next town on route, had a population which was part Oscan and part Greek – joining Horace on his journey from Rome to Brindisi was Massius Cicirrus who was, as Horace describes him, ‘of glorious stock – Oscans!’<sup>100</sup> However, at this inland town he does not give any praise for its water and does not recommend the gritty bread. It was at Canusium where Horace and companions, (being Virgil, Plotius and Varius), had tearful goodbyes when Varius left the party.

Between Canusium and the town of Trivicum they travelled by wagons. There is a town near to this area (Venusia) where Horace was born in 65 C.E. and he writes of the familiar hills which they would never have crawled up had it not been for a villa near to Trivicum where he tells of the stove burning leaves and damp branches and where those in the room experience the ‘weepy smoke’. He humorously relates his night’s experience:

Here, like an utter fool, I stayed awake till midnight  
waiting for a girl who broke her promise. Sleep in  
the end overtook me, still keyed up for sex. Then  
scenes from a dirty dream spattered my nightshirt  
and stomach as I lay on my back.<sup>101</sup>

At Beneventum he indicates that they were ‘greedy guests’ but their host was cooking ‘skinny thrushes’ for their meal, but then the host nearly burnt down his house and whilst everyone was trying to put out the fire the guests and servants were ‘snatching up the dinner’! Contrasting this disorganized scene, Horace adds humour by describing the owner of the house as a ‘fussy host’.

Alongside the road, milestones were placed every Roman mile (ca. 4800 paces/feet). The milestones (milliaria), about seven feet high,

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<sup>100</sup> Horace was Oscan.

<sup>101</sup> Horace, *Satires*, 1.5.

were placed on a stone base and provided the nearest towns or cities. The traveller would be able to see one of the original Trajanic milestones which reads:

IMP.CAESAR.  
DIVI. NERVAE. F.  
NERVA. TRAIANVS  
AVG. GERM. DACIC.  
PONT. MAX. TR. POT.  
XIII.MP.VI.COS.V  
P.P.  
VIA M.A.BENEVENTO.  
BRUNSIDIVM.PECUN.  
SVA.FECIT.<sup>102</sup>

From Beneventum the journey takes a route towards the west coast of Italy (heading back to Rome), and, making a stop at Caudium, Horace reports that they were happy to stay at a 'well-stocked villa' which overlooked the inns, and where the host provided lots of fun, and the 'party continued into the night'. Strabo writes: 'The common road from here on (Beneventum), as far as Rome, is called the Appian Way, and passes through Caudium, ... Capua, ... to Sinuessa'.<sup>103</sup>

It is at Capua, where Horace and his companions unpacked the mules. Maecenas, who was with them for part of the journey, showed himself to be more energetic than Horace and Virgil, by going off to take exercise after a day's journey.

Sinuessa is where Plotius, Varius and Virgil joined with Horace, and he speaks highly of their close friendship:

No finer men have ever walked the face of the  
earth; and no one is more dearly attached to them  
all than I am. Imagine how pleased we were and

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<sup>102</sup> Von Hagen, Roman Roads, 1967.

<sup>103</sup> Strabo, 6-7, 125.

how warmly we greeted each other! For me  
there's nothing in life to compare with the joy of  
friendship.<sup>104</sup>

The Roman traveller continues the journey towards Rome on the Via Appia stopping at Formiae, Fundi and Anxur/Terracina on the coast. The Via Appia was laid down onto what had been an existing road called the Via Norbana (named possibly after the consular Norbani, 38 and 24 B.C.E. and 15 and 19 C.E.) its gravel foundations built around 3 B.C.E. is extant because it would have been absorbed into the Via Appia. The Via Appia, which was constructed in 312 B.C.E. by the censor Appius Claudius Caecus, still retains his name. The road design allowed for a camber so that the slightly raised centre of the road caused the water to drain into the side ditches. The road was also wide enough to allow two vehicles to pass.

Horace writes: '...we crawled three miles up to Anxur perched on its white rocks which are visible far and wide', where he was joined by his companions Maecenas and Cocceius, adding that 'both were envoys on a mission of immense importance', and also being joined by Fonteius Capito.<sup>105</sup> The route which Horace took was uphill at Anxur. However, some years later at the time of Trajan, the rock promontory at Terracina was cut away for 120 feet which allowed for the road to go round the promontory, instead of taking a longer route through the hills. **(Fig.20, Fig 21)**

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<sup>104</sup> Horace, *Satires*, 1.5.

<sup>105</sup> Cocceius in 40 B.C.E. helped in the negotiations of the treaty of Brundisium, between Antony and Octavius - and his grandson was to become the emperor Nerva, 96-98 C.E. After Virgil's death, Plotius and Varius edited his writing of the *Aeneid*.





**Fig 20. Promontory Via Appia, Terracina**

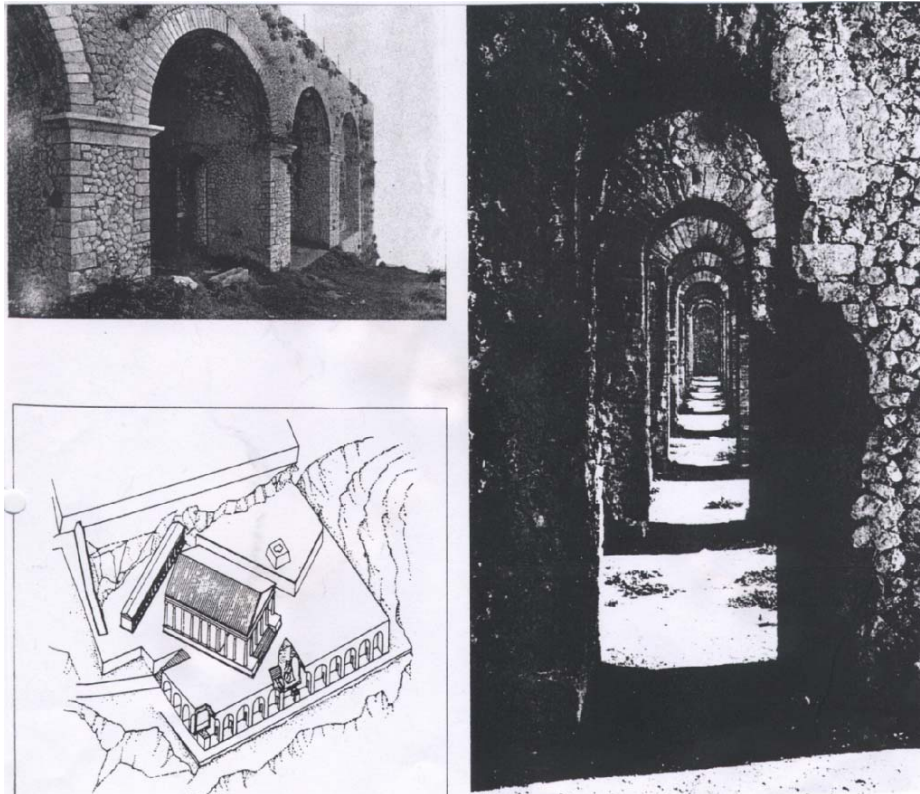
Between Terracina/Anxur and Forum Appii are the swamps or Pomptine marshes (Decennovium) for approximately nineteen miles



where the journey can be taken by barge. Strabo says that the barge is towed by a mule.<sup>106</sup>

Horace provides some insight into his journey by barge:

While the fares are collected and the mule harnessed, a whole hour goes by. The blasted mosquitoes and the marsh frogs make sleep impossible. The boatman, who has had a skinful of sour wine, sings of his distant loved one, and a traveller tries to outdo him. At last the weary traveller begins to nod. The lazy boatman allows the mule to graze; he ties the rope to a stone and lies on his back snoring. When day dawns we find the barge is making no progress. This is remedied when a furious passenger jumps ashore, seizes a branch of willow, and wallops the mule and the boatman on the head and back.



**Fig 21. Temple of Jupiter, Anxur, Terracina;**  
Arcaded façade of Platform;  
Axonometric reconstruction of temple, portico and platform;  
Corridor which connects arches and platform façade.

*Photo: Fasolo and Gullini; Fototeca Unione presso Accademia Americana, Rome.*

<sup>106</sup> Strabo, 5.3.6; See footnote 22.

Around the time of emperors Nerva and Trajan there was road improvement work on the Pomptine marshes. The improvement work consisted of a raised causeway - it was constructed by placing piles on either side of the road, and using rock fill and ramming down layers of stone. Moving away from Forum Appii, which Horace described as a place 'crammed with bargees and stingy landlords', the Roman traveller continues along the Via Appia, where there were not only milestones along the route but also tombs.

Tombs for aristocrats may be located near main roads or close to estates or places of business. A Senator would choose a more understated burial place close to where he dwelt. Burial chambers for the family and extended family, such as slaves and freedmen, were built after the time of Augustus, when the up-and-coming citizens would more ostentatious tombs. (Fig.22)



**Fig 22. Tomb of Annia Regilla, close to Via Appia**

*Photo: Istituto Germanico, Rome.*

### 3.11 ROME – [Barr.43.B2, C2]

Last part of the journey brings the traveller back to Rome with time to visit the Pantheon before finally standing under the Arch of Septimius Severus where the journey began.

It was Augustus who delegated the work of building the Pantheon to Marcus Vipsanius Agrippa in 33 B.C.E. However, his work was destroyed by fire in 80 C.E. and the work of restoration completed by Hadrian who used Agrippa's foundations but increased the size. Hadrian commissioned the work around 118-128 C.E. but its architect is unknown.

The building, unlike its predecessor, is a rotunda with its interior measurement being 43.30 metres with a hemispherical dome, stuccoed on the outside with brick-faced concrete to give the impression of masonry, the height of the building is the same as the diameter. At the top of the domed rotunda is a skylight of 9 metres in diameter. The cylinder-shaped walls of 6.20 metres thickness at the lower level decrease in thickness and strength in proportion to the concrete content. There are two dividing cornices going around the inside of the walls on first and second floor levels on the inside of the structure, each level of a different height. On the ground-floor level stand eight columns and between these columns are six niches. These two levels show a decorative use of different marble facings, with the marble floor covering having circular and square shapes in different coloured marble.

The pedimented portico of granite measures 33.10 metres wide by 1.60 metres deep with Corinthian granite columns of which eight are positioned in the front and the same number at the back. **(Fig. 23)**



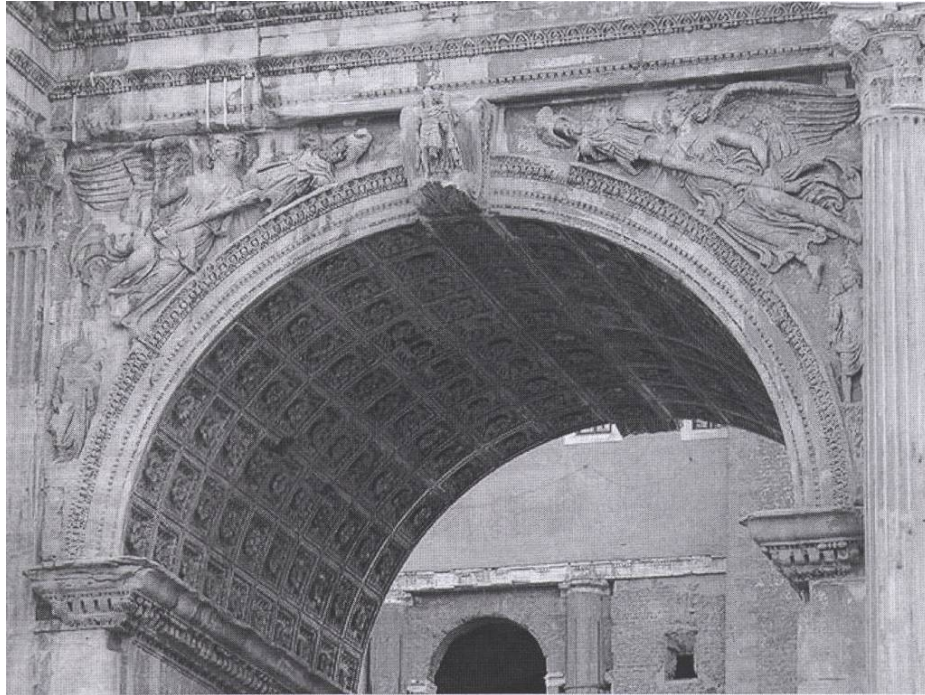
**Fig 23. Pantheon interior, Rome.**

*Source: <http://harpu.ucca.edu/roman.panth2.jpg>.*

The final part of the journey is to stand at the Arch of Septimius Severus where the Roman traveller and his slave began the 180-day journey, which has now been completed on 31 December.

Looking once again at the Arch of Septimius Severus there can be more awareness of the white marble from the area of the Sea of Mamara, and the Euphrates river (where the city of Ctesiphon is situated}, and the carvings of the goddesses of Victory on either side of the arch, but they are not exactly those of Nike of Samothrace in celebration of peace and looking outwards, with gentle winds blowing her robes. On the Arch of Septimius Severus, either side of the crown, are Victory goddesses each carrying a trophy. **(Fig.24)**





**Fig 24. Arch of Septimius Severus**

Photo: <http://sights.seindal.dk/photo/8267f.html>

Jules Verne's character, Phineas Fogg, was running short of time to complete his journey. He had missed an express train to London that had left the station earlier and decided to order a special train, mentioning to the engine driver 'about a bonus he could earn'. Time was against Fogg in his desperate attempt to reach London and it was 'a perfectly reasonable proposition when the [train] line was clear all the way' for the special train to reach London.

## CONCLUSION

Ancient Romans did travel extensively for various reasons, and it seems likely that a Roman in the year 210 C.E. would have been able to make a continuous journey for no particular reason other than to take on a challenge.

There were links between the provinces of the Roman world and citizens could travel to places such as Tomis in Black Sea, Londinium, Tarraco, Mauretania and Syria. It was a multi-cultural society with traders, tourists and festivals. Roman soldiers and travellers who were moving around the empire were more aware of people in different countries, their cultures and their religions.

Romans sometimes took more than one slave on a journey, but this subject has been limited to one for the following reasons:

- a) In order to meet a deadline, the first available ship would need to be obtained, and to find passenger space for more than two people (when possibly many other people at the dockside also wished to board the same ship), could cause a delay in finding a ship with suitable space.
- b) A servant sleeping on deck with a temporary tent-like cover will not be protected from the elements when there are storms and the ship is being tossed about, and would have been under pressure be able to take care of his master's needs under such conditions and more slaves would have created more problems.
- c) Food for master and servant would be minimal when in stormy seas, cooking facilities would be lessened, waves coming over the decks and into the ship could cause destruction of some of the stores.
- d) Ships carrying passengers who stayed or slept on deck would have caused problems for the crew, and to take more staff on a voyage

would have created more difficulties. In extremely bad weather, the crew would be searching for coves or shelters, dropping lines to take depth readings, as well as adjusting the position of sails and rigging - the passengers who were accommodated on the deck would need to constantly change position to avoid getting in the way of the working crew when they are under pressure from bad weather conditions.

The slave, or equivalent manservant to Jules Verne's Passepartout, was not particularly given a role on the journey because the main part of the work is based on factual sites which can be seen by a present-day traveller. Therefore, Foggius, the Roman equivalent of Jules Verne's character of Philius Fogg, became the only central character in the Roman journey.

No statement has been made as to whether these sites were defined as 'places of interest' or 'tourist attractions' in the year 210 C.E., they were only chosen because they were sites en route.

Thus this study has attempted to show the feasibility of a journey and the Roman Empire within a limited time scale, i.e. approximately six months. The traveller has used all avenues of modes of transport available to the Roman of the second century C.E. The journey necessarily cannot have been given continuous hence the stopping places along the route and the discussion about these sites often of great historical significance. This examination has also shown that the traveller in antiquity made use of family or friendship ties for breaking the journey but also influence due to position and wealth.

The conclusion is that a Roman traveller could complete his journey within 180 days. Hadrian, Trajan, Caesar, Alexander, Paul, Herodotus and Pytheas were among the many ancient travellers or adventurers and it would seem reasonable that someone could have taken on a challenge to go around the Roman world for a wager, as shown in the travels made by the fictitious Foggius.

The journey has consisted of names of buildings, places, and a travel itinerary – some contrast was provided by Horace with his journey along the Via Appia with smells, taste, and emotions such as the joy of friendship, and the sadness of a fellow traveller leaving the group.

Jules Verne in his novel *Around the World in Eighty Days* puts emphasis on places, and means of transport, which caused the poet Guillaume Apollinaire, who admired Verne's works, to comment: 'Jules Verne! What a style! Nothing but nouns!'<sup>107</sup>

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<sup>107</sup> Glencross, 2004. xiii.



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